

2020-Eckhart-Tolle-Conscious-Manifestation-Aligning-with-One-Universal-Intelligence-Online-Course part 1 of 3 Webinar

[Speaker 1] (0:00 - 2:14:42)

So, we're talking about manifesting, exploring what it means. Not everybody may be familiar with this concept, so I will explain just very briefly what we mean when we use the term manifesting. And the idea behind that term is that there is a correspondence between your state of consciousness and the thoughts in your mind and your circumstances, external circumstances.

And also that you can influence or change your external circumstances by changing your thoughts, your thinking. Now, some people believe that that's complete nonsense, sometimes when you read in the mainstream media about things like that they say this is just absolute nonsense, just by thinking about something you're not going to create it. That of course is a misunderstanding, it's not as simple as that, it doesn't mean that just by thinking about something you then create it, but there is undoubtedly an important truth hiding there and that is that there is a relationship between your predominant state of consciousness, your predominant thinking, type of thinking, and what you experience as your reality.

First of all what you experience as your reality already goes through the filter of your mind. And you have sensory perceptions, which is the prime substance of your so-called reality, and then you have the filter of your mind that interprets and labels your reality. And of course the filter of your mind, what kind of a filter you have depends on the way in which your mind has been conditioned to evaluate things, to label things, to judge them, and so you incorporate the primary level of reality, sensory perceptions, whatever happens to you or what you do, and that is then interpreted through your conditioned mind.

Your mind is conditioned to interpret these events in certain ways. And not only interpret, the interpretation of your mind also determines how you respond or react to things that happen around you. So in that sense already you can see that there is clearly a relationship between what you call your reality, or some people call it your life, and the content of your mind.

So how you experience your life is not so much determined by what happens to you, but much more so by the way in which you react or respond to what happens. And your reaction then has further repercussions because your reaction creates further events in the external, and that is why people get trapped in their own kind of world or reality without realizing their contribution towards it. So perhaps you have known people or you know people that experience similar situations, often unpleasant situations, again and

again, no matter where they go.

Sometimes it applies to relationships. You have one relationship, it comes to an end in a negative, bad way, then you encounter somebody else, similar thing tends to happen again and again. And sometimes the outside observer can see clearly that there must be a pattern there because this person has the same, seems to recreate the same partner, in some cases an abusive partner, and again the same pattern repeats itself.

And often the person to whom this happens, they may not be able to see it because they cannot differentiate between what happens to them externally and their contribution to what happens to them externally. So that means they are manifesting their reality unconsciously, they don't know it. And that is something perhaps you also experienced that in the past, and most probably you have already awakened from that state of unconsciousness.

But of course, yes, it's much more difficult to discover it in yourself, to realize that this is what you are doing, than to see it in somebody else doing it. So, manifesting, one could say, everybody does it. I believe nobody could argue with the fact that there is a connection between external circumstances and one's inner state of consciousness, conditioning of your mind, mental-emotional conditioning.

So it's not just the way in which you, just to repeat, it's not just the way in which you interpret events, it's the way, the condition of your mind, the conditioning of your mind determines also what you say and what you do as a reaction to those events. So undoubtedly that's the case, so everybody manifests, and most humans manifest the way in which they experience their life, and then comes the realization, maybe if I change the way in which I react to things, and if I change the way in which I interpret things, then perhaps not only will I experience my life in a different way, but perhaps I can even bring about changes in my so-called life. And the deep idea underlying this conscious manifestation, consciously choosing certain thoughts, letting go of other thoughts that perhaps have been dominant in your mind for many years, underlying that is the idea that your thoughts are connected to the underlying consciousness beyond the surface of things, your thoughts are connected to the invisible dimension of reality, and that which governs the creation of form, and by changing your thoughts, you can change the forms in which life appears to you. The idea that this is possible came to me when I was 17 years old through some books.

We were living in Spain at the time, and a German woman, a friend of ours, came and she said, I'm going back to Germany and I want to leave a few things with you, I'll pick them up again when I return. And she left a few of her possessions, and among her possessions were five or six old books. And I picked up these books, they were written by a German writer who used the pseudonym or his spiritual name, Bo-Yin Ra, and I started reading these books, which were written in a biblical style, like a biblical prophet

speaking, very strange, old-fashioned style.

And these books spoke of aligning yourself with the spiritual dimension of life, and they spoke of the possibility of changing your way of thinking, and thereby changing the way in which you experience reality, and changing your entire life. And this was so revolutionary, I couldn't believe what I was reading, and yet I realized deep down that this is actually true. And I also became aware that I had been trapped in negative thinking for many years already, I was only 17 years old, but I realized how much of my thinking was of a negative kind.

So that was my first, it was by no means an enlightenment experience, but it was a first dis-identification from thinking, and recognizing my own thinking, rather than being totally trapped in my own thinking. So I just want to show you, I have a couple of these books that she left, miraculously these books survived my many moves from country to country, and place to place. And so these are just two of them, Boyin Ra.

This one is called Das Buch der Liebe, The Book of Love. This one is called Das Buch der Königlichen Kunst, The Book of the Royal Art. Most of them are published in Switzerland in the 20s and 30s.

So I read these books, and I found a while ago, looking through some old boxes, miraculously something survived from that time that I actually copied from these books. And that's here, I wrote this when I was 17, and I copied what I thought were the most important ideas in these books. And I'll just read a few sentences to you, then you'll see how, why they were so important to me.

I have to translate into English as I read the original German. Every thought is a building block in your developing destiny, a building block towards the good or towards evil. According to the nature of your daydreams, you are accumulating either gold or explosive material in your destiny.

Every thought picture, if imagined with sufficient intensity, could be materialized immediately. In every human being, this power is there in potential. So to surrender to a helpless mood of anxiety or irritation means you're opening yourself up to the thought streams of every negative and irritated human being in your whole city.

And therefore, charging the magnet of your mind with harmful and destructive energy streams and so on. And I was realizing, as I read this, that in a way I had been doing that to a large extent. I had certain thoughts in my mind about myself that were very negative.

One of the thoughts was, whenever something happened to me that wasn't good, challenging, the thought came into my mind, of course, bad things always happen to you. I was always talking to myself as you, many people do that. Of course, bad things

always happen to you.

And often they did. So I started to become aware of my thinking and changing it. And not only my thinking, but also my moods, the emotions that go with the thoughts.

And there was a, later on, I realized that the term one could use is, I was raising my frequency, vibrational frequency. And suddenly, I was 17, I was longing to get away from my dad and his wife, who were in a dysfunctional marriage. And a few months later, I was offered my first vacation job in England.

And that was in itself miraculous, how that came about. Then I had to come back after three months, and I continued to practice becoming aware of my thinking, letting go as much as possible of negative thinking. And then the next thing that happened was I was offered a job in England without an interview with virtually no qualifications, actually no qualifications, no, not even no high school graduation or anything.

I was offered an actually good job in London, in a very miraculous way. And I realized that was the result of having changed my thinking. So that was a very important thing for me.

It did not mean, however, that I was free of ego. It did not mean that the new situation that I went into did not, after a while, also become problematic and present its own challenges. And it did not free me from becoming depressed in my early, mid, and late twenties.

So I fell back into negative thinking and so on. But I had a glimpse of what is possible. And so the teaching that then developed is, as you probably know, I primarily teach being.

Doing is secondary. These two dimensions are the primary dimensions in your life, doing and being. Most humans are lost in doing.

They are completely identified with their doing. When I use the word doing, I include thinking in it. When you think, you do.

Most humans only know the dimension of doing, so they live in a state of stress, anxiety, and completely unaware of the dimension of being. My primary teaching, as you may have noticed, is to bring you to the awareness of being. And that is also the primary teaching in the teaching of Jesus.

Jesus taught primarily how to be consciously. And he used the term, the kingdom of heaven, or the kingdom of God, which, by the way, as you might know already, I translate as, I've changed the translation, kingdom of heaven, in my contemporary translation, is the dimension of spaciousness. Heaven is the sky, the spaciousness of the sky.

He used that term in order to point to something that is within you. So he used the word from the outer sense perception reality to point to a reality that is within you. And the closest word that he could find in the sense perceived realm, as an analogy for something that is within you, is the sky or the heavens.

Because when you look up into the heavens, the sky, in many languages it's the same word, then what is it that you see? You see the vast spaciousness. There may be clouds here and there, and beyond the clouds, there's vast spaciousness.

There isn't actually anything there, that is, the sky or heavens is not an object. Or we have a word for it, but the fact that we have a word for it does not mean that the sky actually is something that has an actual existence. What do I mean by that?

I mean, you can never arrive there. You can go up in a balloon or in a rocket, and you can never say, oh, I'm now in the sky. Where is it?

You can never touch it, because it's not, it's just an appearance. The sky is just spaciousness. You can go into a cloud, but not into the sky.

The sky, you never reach it. If you go up in a rocket, suddenly you're in outer space, and there's no more sky, just just absolute spaciousness. So what we perceive as sky during the daytime is something to do with the visual, what the sun does, seeing the light of the sun against the darkness of space creates that luminous sky.

But the sky is not an object. And that's why Jesus very wisely used that term to talk of something that is within you in consciousness, which I call the formless consciousness, or pure consciousness, or pure awareness, as opposed to consciousness that has taken on a form that is thought. Every thought is a formation, a thought form, an energetic formation.

Most humans are so identified with the energetic formations of their thinking, every thought that comes that they are trapped in it, and that is, you're trapped in doing. So the doing begins with being trapped in every arising thought, and then, of course, externally, the external world makes demands upon you, and so you're constantly seeing what's the next thing that I need to do, and so you're constantly being pulled out of yourself, out of the deeper dimension of who you are, the essence of who you are, you're not even aware of it, you're always out here, and then, what's the next thing that I need to think about, even if you're in bed, you're still doing, because what's going to happen tomorrow, what if that happens, or that, you're still doing, and you're never free. When you relate to people in your family, you relate to your children and your spouse, your partner, always talk about something that needs to be done, and this, have you done that, and now, what do we do now?

People can't listen to others, because there's too much interference, there's never that

spaciousness there. And so, being lost in doing is the fate of millions and millions of humans on the planet, and Jesus was talking about that when he used the, well, this is a story, whether it happened or not, we don't know, the story goes that Jesus was invited to lunch in the home of two sisters, and there were some other people there too, and these two sisters, the names of these two sisters were Martha and Mary.

Now, Jesus was sitting there, Mary, he was talking, Mary was sitting at the feet of Jesus listening to him, in a state of rapt attention, and Martha was busy doing, working in the kitchen, getting lunch ready, and she got very upset with her sister, Mary, because she wasn't helping, and she went to Jesus, and said, Jesus, why don't you tell my sister that she should help in the kitchen, because we're not going to get the lunch ready on time. And Jesus surprisingly said, Martha, Martha, you are worried and anxious about many things, but only one thing is absolutely needed, and Mary has chosen that one thing, more or less.

And that's very interesting, if you look at that, you could say, well, if everybody lived like that, if Martha lived like that, then who would be preparing the lunch? You would just be sitting there, nobody's doing anything anymore, but that's not what it means. Jesus was pointing to what is primary, and what he is saying is that primary is to be in a state of connectedness with being.

Everything else, any doing, is secondary. And ultimately, Martha and Mary ultimately should be seen as one human being. You have to be both Martha and Mary to live a life that is fruitful and balanced and sane.

So that is finding the balance in your life between being and doing. And manifestation can only be satisfying and truly effective when it arises out of the being state of consciousness, rather than the doing state of consciousness, which says, now I need to do the manifestation. And when you are trapped in doing, and identified with doing, you're also obviously identified with ego.

Ego ultimately means complete identification with the mind, the thinking mind. And that's the basis of ego, and the emotions that accompany the thinking mind. And then you're identified with all the things that arise from the thinking mind, all the things that you do and want to achieve, and so on.

So primary is being, and we need to go a little bit more deeply into that experientially, so that being is not a concept that we are trying to understand, but being is something that we experience or realize at first hand here and now. For the experience of being, you need to become aware that that which underlies, or is, one could say, is behind all your thinking, is a state of still, alert presence. So to realize being, you need to step out of thinking, if only for just a moment, like now, and when you step out of thinking, you cease to be a person for a moment.

You're no longer a person, because you don't remember your past or anything. You don't need to. In that moment, when you step out of thinking, you don't know anything conceptually.

And while I talk about it right now, of course, I'm inviting you, if it's not happening already, I'm inviting you to experience or realize what it is that I'm talking about. It is unbelievably important, it is the most important thing in your life, to realize that dimension of consciousness within you. So, is it possible for you at this moment to be in that state of alert, relaxed attention, just aware of whatever sense perceptions may be there, but not thinking at all?

So there's this gap, there's a space, a space, an inner space, where you are conscious and aware, but not thinking. And that is, that space is, there's enormous power there, at first it seems like nothing, it seems like you've disappeared and you don't know anything anymore. And yet, if you look more deeply, you realize that you have a very strong sense of beingness, you know that you are.

That sense of beingness or presence, when you acknowledge it, you realize that that is your, I sometimes call it essence identity, and more recently I've been calling it the deep I. When you say I, usually you refer to the historical person, which is your conditioned mind. But here, so that is the, that historical person, I say historical because it's derived from the past, the conditioning of your mind becomes who you are, that is the surface I.

And then there is the deep I, is the I that is consciousness itself, I am. When thinking stops for a moment, you come to a very deep realization of I am. You know that you are, and you know that that is the essence of your identity, the essence of your identity is that sense of presence.

And what is that? Of course, you can ask that question afterwards, but you don't need to ask that question in the moment of experiencing it, because that question is thought again. The mind may come in later and say, well, what was that sense of presence?

Maybe I lost it, or maybe it's still there even when you start thinking again, which is how ideally it should be, this is to aim for, is that you can think without losing the sense of presence, the underlying I am, Martha and Mary, a single being. So then you are able to do, to think and to take action without being completely lost in the thinking and in the actions, without going, there's always a dreadful way to be totally lost, reacting, and even if you come up with things, new things, what do you have to do now? Let's come up with, okay, I need to create this, I need to build up, you could start trying to do manifestation on the basis of what the needs of the historical person are, what the needs of the ego are, and of course the ego has many needs.

The ego is a sense of, one of the characteristics of the ego is a sense of insufficiency, a sense of not enough, a sense of lack, that is the mind made self, which is looking always

to enhance its identity, its sense of self, so it's, because it's never enough and it always feels threatened by, you could lose something that you had identified with, so that's a threat, or a threat is you might never get what you think you need for your ultimate fulfillment, that's a threat, that's in the future, I may never get there, and then there's the threat of other people who threaten your mind made identity, because other people might have more than you, they might know more than you, they might be better looking than you, they may be more powerful than you, and to the egoic self, anybody who achieves something or has something nice is already perceived as a diminishment of their sense of self. So somebody has a nice, let's say your friend buys a lovely dress and your ego feels diminished, you can see how, this is not uncommon, it's just one of many examples, or somebody gets a promotion and you feel diminished, or somebody you went to school with has already achieved more than you and is now driving a Ferrari and you are driving a VW and then you meet again and you feel diminished in your sense of self, because you're deriving your identity from certain things that the egoic self wants to identify with and it compares itself to others continuously, and if it feels superior then for a while it feels bigger, that's great, I have more than you, I know more than you, I can do more than you, and yet there's always a fear that somebody else may come or I might lose it, so you're continuously dependent on what happens out there, what other people do or have, almost always a sense of non-fulfillment, of lack, of insufficiency, that is part of the egoic state of consciousness. Now if you go, you might then read books on manifestation and say, oh, now I know what to do and how to achieve the things that I need in order to find that ultimate fulfillment, and then you follow all these books, because the books might say, if you only think certain thoughts, you can bring about those things, so then perhaps you begin to imagine, okay, what I want is to drive this car, the Ferrari, and see, okay, what I need to do is see myself in the Ferrari and I'll make affirmations that, of whatever it is I want, I affirm that I have my own company and I'm making a lot of money and I have this big house and this great car and a good-looking spouse that enhances my sense of self, and so some people then practice manifestation, but all the things that they are attempting to manifest are designed to free them from that underlying sense of insufficiency, not enough, not having arrived yet at this, you know, not being fully yourself, and they may have some success in their manifestation, although if you're only coming from ego, your powers of manifestation won't be that great, but you may have some success, but the downfall is that none of these things, they're going to fulfill you, so they're not going to free you, in fact, everything that you achieve will create new problems for you, because you're still living trapped in ego, and none of the things that you achieve will free you for long from that sense of insufficiency, and you will continue to look for yourself in other things and achievements and situations, but always reaching out, never quite, never arriving, so that is the fate if you are not, your fate if you are not in touch with the depth dimension within you, the deep I, so it's impossible to underestimate the importance of this, and that is absolutely primary, and any true spiritual teaching must apply, it would apply to a person who is just starting off their adult life, or to a person who is 95 years old and

coming to the end of their lifespan, the superficial teachings of manifestation, those teachings that claim that the ultimate in spiritual living is to manifest what it is you want or need, those would become meaningless if presented to a person who has come close to the end of their lifespan, what is a 95 year old person is unlikely to be very interested in manifesting this or that, as you approach the end of your lifespan it becomes even more important to go deeper within yourself, you don't need to manifest anything anymore, you need to make sure that you are in touch with the essence of who you are, and that the ego dissolves, so a true spiritual teaching must be valid no matter what your life situation is, so if you take the deep manifestation teachings and isolate them and say that that is the essence of spiritual living, it's not, you would find one frustration after another even if you achieve what it is that you want or think you need, so the downfall then is to practice or attempt to practice manifestation techniques without having realized the essence of who you are, and now of course the question arises, but if you realize the essence of who you are, would you still want or need to practice manifestation, would you still need to do it, would you still want to do it, and we'll come to answer that in a little while, for the time being however, right here and now, it's more important before we look at manifesting from the possibility or the desirability of manifesting from your essence, before we look at that, let's make sure that we experience that deep I, we realize that deep I, Jesus said more or less, the only thing that matters, I'm paraphrasing a little bit, the only thing that matters is the kingdom of heaven, seek the kingdom of heaven, and when you find the kingdom of heaven that is within you, all the things that you think you need will be added unto you, that was his teaching, and this is a very profound statement, if you find the kingdom of heaven and all the things that you need will be added unto you, that means all the things that for people who are not in touch with depth dimension, all those things are primary for those people, but when you are in touch with the depth dimension, you may still, of course, you have needs for certain things in your life, and you may appreciate certain things in your life, but they are no longer primary, nothing in the realm of things, nothing in the realm of achievements is primary anymore, but you can still appreciate things, but it's not, they're not primary, possessions, how your body looks, even relationships, all these things, the words I use are these things, there are many things in your life that are relatively important, there's no denying that whether you are rich or poor, you have no money at all or plenty of money, it makes a difference of you, of course, is a relatively important, whether you are healthy or not healthy, is of importance, it makes a difference, but it's still relatively important, even your relationships, whether you have a wonderful family or you live alone, makes a difference undoubtedly, but it's even that is relatively important, and so the terms that I use is there's only one thing that's absolutely important, and that is finding the essence of who you are and living from the essence of who you are, then all the things that before were of primary importance, and when you lost them, you were devastated, now when you lose something in the realm of secondary importance, of relative importance, it still affects you, yes, let's say your partner suddenly leaves you, let's say your business enterprise suddenly collapses, of

course, yes, it is perceived as it affects you to some extent, but it does not affect you in the very depths of your being, that is a difference, you are no longer absolutely devastated, it does not mean you have deadened yourself to feeling anything, not at all, you still feel somebody dies, you cry, a loved one dies, you weep, tears come, and yet you are not devastated, you don't condemn the entire universe because somebody has died prematurely, so there is still the connectedness with the deep I, which we can also call the transcendent dimension of life, loss of the transcendent dimension is the, or not even ever finding the transcendent dimension to life, that is the greatest deprivation there could be, loss of the transcendent dimension, and that unfortunately is the fate of still the majority of humans on the planet, perhaps even more in the more developed countries than others, loss of the transcendent dimension, you can always, you can see it when you observe people's behavior, how they are completely identified with the things that happen, the anxiety, the reactivity, you can see if you read, you read occasionally about people whose reputation has lost their reputation, they've lost their money, they were very well, and then they commit suicide because that's all they know, because their entire sense of self was bound up with their reputation and their money, who they were in the eyes of others, and when that collapses, either you have, either you're in terrible, terrible suffering, or you commit suicide, or the transcendent dimension suddenly opens up for you, that is the, that is the grace that's hiding behind every misfortune or disaster, there's always the possibility that, yes, it makes you deeply unhappy at first, but it is a potential opening into transcendence, when something in the world of form has left you, so that the mind-made sense of self that consisted of identifying with this, this, this, and this, so you were a bundle of identifications, ultimately all thought, because ultimately you're not identified with the car, the house, your social position, or whatever it may be, because the car, the house, your social position, and so on, they are thoughts in your mind, and so, although we could say, yes, you are identified, you derive your sense of self from those things, but those things, ultimately, you experience them as thoughts in your mind, and these are thoughts that are invested with a sense of self, these are self-thoughts, that is the self that the Buddha talks about when he talks about delusion, when he, when the Buddha talks about wherever you go, whatever you do, you will encounter suffering, he said, and, of course, that's absolutely true, but what he, that statement, taken in isolation, sounds very negative, but only if you take in isolation that the Buddhist teaching is to show you the possibility of transcendence, so it's only when you have not encountered transcendence in your life, then whatever situation you go into, whatever you achieve, either through hard work, or through your techniques of manifestation, or combination of hard work and techniques of manifestation, yes, you might achieve things, but you will encounter, again, suffering.

So, when you hear the Buddha's teaching on suffering, it sounds initially as if it were a negative teaching, and some academics who study Buddhism will tell you that Buddhism is a life-denying religion, which is complete nonsense. It is, but, transcendence is

relatively meaningless when you have not experienced it in yourself, you can't even see what he's talking about. When the Buddha talks about, what is the Buddha's word for kingdom of heaven, for that spaciousness, what does he say?

He says, sunyata, which is translated as emptiness. Oh, well, that is the least inspiring teaching any great teacher has given. What's at the bottom of it all?

What is the secret of life, they ask him, and he says, emptiness. What? How can you strive for emptiness?

What's the point? Jesus is a little bit more inspiring, because he says kingdom of heaven, but that can be very misleading, because then you start looking up, that's misleading. Heaven is a good, potentially a good term, because it means spaciousness.

The same thing as the Buddha said, emptiness is spaciousness. That would be my translation of sunyata, that term, is spaciousness, formless consciousness, unconditioned consciousness, beingness itself. That's the essence, and that's the realization.

So, they're all pointing to exactly, it's exactly the same thing, or the same no thing. So, yes, of course, you encounter suffering, as the Buddha says, no matter what you do and where you go, sooner or later, and usually sooner, it makes you suffer again. And you're back in anxiety, and not enough, and continuous conflict with other people, and you're making yourself, continuously, you're making yourself and others unhappy.

And so, it's amazing to see that the teachings are all the same, but you only realize that when you experientially realize what it is that they're talking about. Let's read something, a little line from, I've never done this before, reading out aloud something from the Bible during a talk. This is a wonderful thing here.

He's talking about things and giving importance to things. But I would say things include anything that you identify with. Do not lay up for yourselves treasures on earth, where moss and rust consume, and where thieves break in and steal.

But lay up for yourselves treasures in heaven, where neither moss nor rust consumes, and where thieves do not break in and steal. Thieves break in and steal, and moss consume. Of course, the moss consumes clothes, and so on, they eat it up, and rust consumes anything material is subject to decay, anything.

And this teaching is the equivalent to Buddha's teaching on impermanence. All phenomena are impermanent. Anything that arises in your life is impermanent.

You can have any achievement, or any possession, or anything, it is impermanent. So, do not attach yourself to it, because if you attach yourself to it, which means use it in the service of your ego identity, then because it is impermanent, it is subject to decay, moss and rust, a wonderful image, then you suffer. So, what is, Jesus says, instead, realize,

now the words I use, realize what is of primary importance.

Then, once you realize, now realize is not something that you realize now and then it's gone. When I say realize, it needs to be in the background of your life continuously. That is the realization of the transcendent dimension.

When you're able to step out of thinking frequently, and experience these little spaces of aware presence, that's the beginning of it, and acknowledge the moments when you're not thinking. Acknowledge when you're just looking at something, and there's an underlying sense of beingness or presence. And so, there's less of you as a person, and more of you as unconditioned consciousness.

And so, gradually, the person diminishes, the unconditioned consciousness grows, so to speak. The person begins to recede. It will always be there a little bit, because that's just your form identity.

As long as you're here in the body, there's a form, you have a form identity, and you're increasingly, the essence identity shines through. And there's then a, you connect with the power, a huge power that frees you from the pseudo ego power. The ego looks for power to control, power over others.

But this is a totally different kind of power that you connect with, that you realize you are part of. And that's the power of presence, the power of consciousness itself, the power of life itself. And you can't think about that, it's not arrived at through thinking, and it's not arrived at through any doing.

Any spiritual practice, meditation is wonderful, but as long as you regard it as a doing, it is only of limited usefulness. But when suddenly you realize that the essence of meditation is not trying to get anywhere, it's trying to be where you are already, to experience the being of here and now, then you're no longer doing a meditation. Meditation is the real art, true meditation is the realization of being, it's not a doing, so you cannot do a meditation.

So you realize the underlying I am, and you don't add anything to it, not this or that anymore. I am, beingness itself. To be is the infinitive, I am, strangely enough, is the first person singular of the same.

They sound totally different, it's how it came about, I don't know. With most words you have the infinitive, to love, and then you say first person singular is I love. Okay, but here we have to be, and you don't say I be, you say I am.

How that came about, I don't know. The be still survives in the German language, because I am in German is ich bin, be, bin, I am. So really in English it should be I be.

I am is beingness, and to realize your beingness is the most freeing and the only truly

satisfying thing. And the important thing again is to realize this isn't something that you need to achieve, it's something that's already here, but it has been overlooked because of the noisy mind and the noisy world that you inhabit, that bombards you with continuous barrage of sense perceptions and things that you need to give attention to, the same way that you are overwhelmed by your mind with every thought saying, give me more attention, follow me, plus the intensification or the amplification of that already inherent tendency of you is in through technology those days.

The mind, if the mind wasn't cluttered enough before the advent of text messages and Facebook and Twitter and so on, if it wasn't cluttered enough before then, it's even more cluttered now, this continuous input of largely meaningless communication, and in many cases negative communication, that is potentially very, very destructive for a human being and very destructive for an entire civilization that could collapse very quickly.

Any civilization where the majority of humans lose the connectedness with the transcendent dimension cannot survive for very long. Now we have in our Western society, in many Western countries, the religion has become less and less important, and in many Western countries, Germany, France, Scandinavia, England, the churches are empty. It's become meaningless.

Not that religion as it was practiced before was necessarily a deeply spiritual thing, it was to a large extent a cultural thing and an ideological thing that served the collective ego, that is true. In that sense it's maybe a good thing that we're no longer trapped in the ideological kind of religion, which is really an ideology, and yet in the religion there was always a little potential opening into the spiritual dimension, because at the very core, deeply hidden of, let's say, Christianity, at the core of it there is a very powerful and deep spiritual message. It's inherent in the teaching of Jesus and in some of the wisdom of the Old Testament, too.

It's a mixed bag, yes. It's there. It's there in the mythological figure of Jesus, it's man, the crucifixion, which is an image of human suffering.

It's there in what the mythological story points to, that you can, Christ, your suffering, you're participating in the suffering of Christ, if you encounter suffering, thereby you're able to surrender to the suffering, thereby the transcendent dimension opens up, at least to some extent, in your life. There was always the possibility of, although religions had degenerated into ideologies, there was always the possibility of still encountering the surviving remnants of spirituality that are there, and yet for many humans that's gone, and of course there is an awakening spirituality there, but that's still a small percentage of humans. I don't know what the percentage is in Western countries or in other so-called advanced countries, technologically, Japan and so on.

My estimation is that 10% are awakening spiritually, which would be a substantial amount, but still a minority of people who are realizing this beginning to go through a

spiritual transformation, disidentifying from the egoic mind and so on. If it is 10%, that would be still a huge number, and yet 90% still don't have it yet, and they don't even have the old religion anymore, so all they're left with is consumption and pleasure-seeking and drugs or work yourself to death to make more money to buy useless things. That's always an emptiness at the core of Western civilization.

It's very dangerous. So either we go back to religion, which is very unlikely, to the old-fashioned religion, or those to whom religion is still meaningful, they don't need to abandon it. They can perceive the deeper essence, the alive essence that's hiding within their religious tradition.

That's a wonderful thing if you're able to do that. Or there's a spiritual awakening outside the religions that is happening. That's the 10% probably that I'm speaking of.

It is vital, then, you don't need to think about the civilization that you live in. Your main responsibility is your life is the spiritual dimension present in your life, which is the transcendent dimension. Now we'll go into it again now, and then we will see whether there's still any need or desirability when the transcendent dimension is there in your life, whether there's still any need or desirability to engage in conscious manifestation.

Would you still want to manifest things by using the mind? So we'll be looking at that. But right here now, let's become aware of ourselves, or let's use the, let me use the first person singular, because that's you and that's me.

Become aware of the I am, become aware that you are, and then it becomes the realization of I am. And you may find that it is helpful to be in touch with your body, although you are not your body, not the physical body. And yet there is an inhabiting presence within the body.

And I would say that is the underlying intelligence that coordinates the countless, extremely complicated functions of the body that are all coordinated. There's an underlying intelligence, which is an aspect of the consciousness that you are, and that underlying intelligence is the field that gives it life, that holds the atoms and molecules together. So there's an underlying intelligence that you can sense as a sense of aliveness pervading the entire body.

And so when you become present, you become present with your whole body. It's not a head phenomenon. It's an entire body phenomenon.

You become present and you can sense that the aliveness that pervades the body. And that's an amazing thing that there is that vast intelligence, even now with all the science, we only understand a fraction of how the body operates. And this underlying field of intelligence underlies the entire universe.

It is the underlying intelligence behind the arising of all life forms. And it gradually comes

into this dimension more fully. That is the evolutionary process of the universe.

The underlying invisible intelligence expresses itself gradually more fully. On the planet, you can see how gradually life over millions and millions of years, life forms became more complex, more conscious, and the same happening, certainly, all over the universe. So in other words, we're inhabiting an awakening universe.

So something in the transcendent dimension, the transcendent realm, is coming into this dimension. And from the point of view of this dimension, it can be seen as an awakening. The universe is awakening.

How do I know that? I am awakening. How do you know that?

You are awakening. This consciousness is growing. First, there's a dream-like state of being completely identified with thought.

It's like a dream world. And the dream is conditioned by the past. And you go, you aren't even there.

There's a fictitious entity that says, I, but it's a dream-like entity conditioned by the past. And the past goes back, not just personal past, it goes back a million years of the whole species and beyond. So there's a conditioned entity.

But it inhabits a dream-like world that's already, it is so conditioned that there's no, there's no real freedom there. There's just acting out the conditioning. It's a dream that's determined already.

And many humans still live in that dream-like state. And they might have a PhD and yet they're still in, are completely identified with their mind, haven't woken up. And so there's a, this awakening is happening.

So the universe is waking up and out of the dream of form, the dream, from the point of view of the wakefulness, it's a dream. When you're in it, it's reality. Depends from what perspective you look at it.

So the universe has delighted in creating more and more complex life forms. The universe delights obviously in creating, because just look, for example, at the oceans, the life in the oceans is just unbelievable in its manifold complexity. It's just, even in your wildest imagination, you couldn't think up all those life forms that are in the ocean.

It's so miraculous and so incredible. An infinitely creative intelligence is behind all that. It brings forth an abundance of form, just unbelievable.

And then the life forms on land. So the universe delights in creating, undoubtedly. So that means you also delight in creating, but the next stage in creating is a different one from the way in which the universe has been creating the past few thousand, a few

million years.

And we will come to that very soon in our next segment. Welcome to our meditation. An interesting question to ask yourself, and you can find out the answer right now, is whether you're able to stop thinking for a few seconds or so, or whether it's impossible to find any gap in the stream of thinking.

And you don't stop thinking by exercising willpower that would not be helpful. For example, holding your breath, I don't recommend that. Because you, yes, you could stop thinking by holding your breath and getting very tense.

And then you're feeling you're holding thought at bay like this. But the moment you start breathing again, thought will rush back in even more strongly than before. So it's holding your breath, I don't recommend.

But if you're not able to just stop thinking, not that many people can do that, you may want to use something to help you to not think. And that is, for example, not holding your breath, but being aware that you're breathing. Observing that you're breathing, observing the in-breath, feeling it, sensing it.

And the out-breath. And even being aware of a short gap at the end of each in- and out-breath. You breathe in, hold for two seconds or so, but don't even have to do that.

And out. And there's a cessation at end of the out-breath, a natural cessation. And then you breathe in again, and you continue to be aware of your breathing.

And when you do that, you're not thinking. That's why breath awareness is an ancient meditation method. It's also very pleasant.

And then after a while, you may notice there's a sense of aliveness behind the breath, so to speak. So if you're looking for a very simple meditation technique, observing your breath is a good one. Just as inner body awareness that I've written and spoken about, they are related.

If you're observing your breath, you're also becoming aware of the energy field inside your body. It's all very pleasant, very simple, peaceful. Sometimes thinking may come back in, and if that happens, you just return your attention to your breathing.

And in daily life, when you want a moment of no thought, which is extremely important to get into the habit of cultivating the state of not thinking, when you don't actually need to think, so that when you do need to think, your thinking is actually more effective, more powerful, more intelligent. When you are connected with a deeper realm of not thinking, which is the unconditioned consciousness. So in daily life, you cultivate as much as possible, just finding brief moments of no thought throughout your daily life.

You could associate it with the breath. I call it, the briefest one is one conscious breath, as I call it, which is you breathe in, you breathe out. And while you breathe in and out, just one in-breath, one out-breath.

And while you do that, you're just very much aware of the air flowing into the body, the air flowing out of the body. Conscious, one conscious breath, means you're not thinking during that brief moment. And that's very significant.

When you're not thinking without losing consciousness, in fact, being more alert than when you are thinking, that is finding a new dimension of consciousness within yourself. And it's perhaps, well not perhaps, it is, if I had to single out the most significant thing, the most significant achievement, so to speak, for a human being in this lifetime, it would be the ability to step out of thinking, or to put it differently, the ability to rise above thinking. Another way of putting it is that's spiritual awakening.

Spiritual awakening has nothing to do with seeing spirits or angels or talking to God or having past life experiences. All these things are wonderful, but they're not necessarily spiritual awakening. They could be associated with spiritual awakening, but they are not in themselves spiritual awakening.

Spiritual awakening is the realization of a new dimension of consciousness in you that perhaps, not perhaps, had already been there before, but okay, spontaneously arising occasionally, but had been always overlooked by you. Yes, but you had experienced moments of joy, moments of heightened aliveness, moments of inner peace, but you probably had not associated those moments with not thinking. And yet, if you look more deeply into how these moments of heightened aliveness, joy, inner peace happened, and if you looked more closely, you would realize there was little or no thinking while you were experiencing those moments.

Being astonished at something, going, ah, wow, isn't that beautiful? A few seconds of no thought. So thinking is a wonderful thing if you are not possessed by it.

If you're able to use thinking, it's a beautiful, amazing tool for creation, but if thinking becomes the basis for your sense of identity, in other words, the narrative in your mind of who you are, the story of me, then thinking becomes a kind of present. And, or to use a different analogy, thinking becomes then almost like something that possesses you, and you don't even know it. And when you make the statement, I think, I am thinking, it's not quite accurate.

It would be more accurate to say, thinking is happening to me. If you can't stop it, that means it must be happening to you. If you don't even want to stop it, it must be because you are almost addicted to it.

You think you would die without it. So if you can't stop thinking, then you are not

thinking, thinking is happening to you. Or you could say, you are being thought, you're not thinking.

Oh, by the way, while I speak to you, and many of you know this, but it's easy to forget too, since this is a kind of meditation session, although not a conventional one, while I'm speaking to you, be aware of the silent gaps between sentences, between words. Be aware, notice them, be aware of them. Because the meditation part of our session together here is in the silent gaps.

The rest is just the words, the pointers towards the silent gaps, the pointers towards stillness. When you become aware of the silent gaps while I speak, breathe, like now, and now, and now. While you notice the silent gaps, acknowledge them.

You may also notice that you are not thinking while you notice the gaps, and that's meditation. In that way, I can talk you into the meditative state. But you have to be aware that our session has two dimensions, the words and the space.

The space is the silent gaps. And not only the silent gaps, it's also an underlying silence, or stillness would be a better word. So you notice those gaps, that's meditation, and in the moment of noticing, you're not thinking.

And as you practice here, when you go back into your daily life, you may notice silent gaps within yourself, between two thoughts. The space of no thought between two thoughts. Don't need to measure it in time, who knows, three seconds, four.

So you have now, you have then access to a deeper or higher, depending how you want to use the word, dimension of consciousness. And when you notice the gaps between two thoughts in yourself, in daily life, then they deepen, or you become more aware of them, and they get a little longer. Another word for the gaps between thoughts is stillness.

To realize that behind all thoughts, there is a realm of stillness. And you become aware of it, when one thought comes to an end, and the other one hasn't started yet, suddenly you come aware of what is beyond thought, consciousness. And then you begin to embody that dimension in your daily life.

And then you become a two-dimensional being, you're a person, and you are an expression of consciousness, which transcends the person. It's the consciousness of the universe, of which you are in your personal self, a temporary expression. You are the universe being conscious in you.

You are the consciousness of the universe. That's a very significant thing. It doesn't matter what you have achieved or not achieved as a person.

More fundamentally, you are the consciousness of the universe. You are a focal point of

that consciousness. Of course, the consciousness of the universe pervades all space, but you are a focal point of that consciousness.

Appearing temporarily under the guise of a person, not for too long, and the person evaporates, like a soap bubble, it goes pop. Many people have a problem with self-esteem, with thoughts arising that say, I'm not good enough. I'm not as good as those people or that person.

Not as good-looking, not as physically strong, not as knowledgeable, not as intelligent, not as popular. But when you, of course, you could work on self-esteem on the level of the person with limited success, some success, yes. You can repeat affirmations.

I am good enough. I am good at everything I do. I'm getting better and better every day in every way.

I'm getting better and better. No doubt that was one of the first affirmations that somebody came up with a long time ago when books started to appear about positive thinking. Yes, it is a positive statement.

Every day, in every way, I am getting better and better. But who is that I am? The person?

Not the person. Yes, things can get better, and then they get worse. And then they get better again.

And then something else happens. So the person exists within the polarities of gain and loss, good and bad, up and down. That's inevitable.

There's nobody who can continuously be successful. The life will put obstacles in your path of different kinds. That's how it is.

So you can get better up to a point, but not continuously. There are polarities. But there's a deeper dimension in you that exists beyond the polarities of good and bad, gain and loss.

This dimension is not dependent on the polarities, good and bad, gain and loss. That's a transcendent dimension. And then you're in touch with something which we could call, if we wanted to use the terminology used by the ancient Greek philosophers such as Socrates, the good.

The good is the ultimate. Sometimes the good, as they use this term, means perhaps something like God. It just happens to be that the English language good and God are very similar words.

Perhaps that's no coincidence, but that's only in English. Well, in some Germanic languages too. So you feel there is a good deep down, a something.

It's not something. Let's just call it something. Language always refers to things.

Something that is beyond the polarities, that there's a good that's also even when you're experiencing great loss. And sometimes, particularly in those times, when you experience great loss, you feel that which is beyond the polarities of good and bad. There's a deep peace.

It's nothing to do with a person. It transcends the person. But when there's no cessation in the continuous stream of thinking, then you're unaware of that dimension.

People don't realize how much of a burden they carry through overthinking. Excessive thinking, purposeless. How many people are making themselves unhappy continuously through unconscious mind activity, judgments, interpretations, negative interpretations of themselves, of other people, of situations.

So thinking is perhaps the greatest addiction for most humans. And when it's an addiction, which means you can't stop it. I mean, if you wanted to define an addiction, you'd say there's something, it's a habit, something you need to do.

And you no longer have the ability to stop. It is stronger than you, or seems to be stronger than you. Or perhaps to say, you don't have the ability to stop, perhaps one could say, you no longer are willing to stop.

Perhaps you have the ability. But you're not willing to stop because it gives you a sense of temporary satisfaction. But you always need more.

It's never enough. It's again, you can see how it relates to drugs. That type of thinking, which is most of thinking, is not useful.

It's harmful. So that self-esteem, coming back to that, you can work on self-esteem on the level of the person, but true self-esteem or a sense of self-worth actually is derived from or emanates from who you are beyond the person. A sense of worthiness, a sense of something precious that is the essence of yourself.

That has nothing to do with the achievements, the successes or failures of you as a person. Something beyond that. That's not touched by the ups and downs of your everyday existence as a person.

So there's a goodness at the core of you that has always been there. And that is the light of consciousness itself. When you realize that, not intellectually, but experientially here and now, then you are no longer dependent on what's happening out there in your life for your sense of worthiness or self-esteem.

You regularly hear about people who have achieved fame or fortune and then experienced a reversal. They lost everything and they can't live with it. And they commit

suicide because when they are deprived of what they consider to be the basis for their sense of self, there's nothing left of them.

All sense of worthiness that had rested on your worldly success or your finances, that sense of worthiness suddenly disappears with the disappearance of your money or fame. And so you often read of people jumping out of the windows or whatever they do when they lose everything. When there was a big crash in the 30s, it was famous.

There must have been many people in New York, probably particularly Wall Street, jumped out of their windows. They couldn't stand it anymore, having lost everything. Great despair.

But that means your life was, you lived only on the surface of reality. Your entire life was a surface phenomenon. There was only a surface I, not a deep I.

I meaning in the sense of I am. You lived as a surface I, never realized that beyond the surface, beyond who you are on the surface of your life, you are more fundamentally a deep I, a deeper sense of beingness or presence. And that's where true worthiness arises.

Now, it happens also occasionally that people who lose everything go into deep despair. And then suddenly, the surface self that now has become so unsatisfactory, self-destructs and suddenly they are in touch with the deeper I. So you can go either way when you lose a lot or you lose everything.

Either you go into deep pain and despair and maybe even suicide or it forces you deeper because remaining on the surface level of reality becomes too painful. So you're forced to go deeper. And then the loss that you experienced was the best thing that ever happened to you.

It could also be a serious illness. It could be the loss of a loved one. Close to you.

Reputation, loss of reputation. Who am I? Am I who people think I am?

All surface. So learn to sense within yourself the deep I so that you're not, you don't exclusively live through the surface I. And then be rooted in that.

And then the ups and downs of your life are of secondary importance. You still give your life attention. You do the best you can.

But your sense of who you are, your sense of worthiness is not dependent on your achievements. Although you can welcome your achievements, they're nice. It's not dependent on your losses or your non-achievements or your failures.

These are just concepts. So there are many people who have the concept in their head that I have failed at life. I have made so many mistakes.

Maybe they blame society or they blame somebody or they blame themselves or there's regret. I didn't make it. These are all stories.

Every one of these sentences is a story in your head. It's a narrative. And the narrative, you believe in it, and it makes you unhappy.

And that becomes your identity. I haven't made it in life is a narrative. It's a story you tell yourself.

And that gives you your sense of identity. I'm a great success is another story that gives you a sense of identity, which is a more satisfying sense of identity while it lasts, yes. But it's just as superficial.

And it could happen that when the stories in your head, the narratives that give you a sense of identity become very painful, there's a better chance of transcending the narratives and finding out who you are beyond the narratives than a pleasant narrative that temporarily makes you feel good about yourself because you have your fame or you have your private jet or whatever it is that you base your sense of identity on, then that the narrative of I am a greatest makes you happy for a while. But that will come to an end too, as many famous people had to experience for themselves. Temporarily, it can be satisfying and actually prevent you while it's satisfying, prevent you from finding who you are at the deeper level of your being.

So the successful financier on Wall Street is less likely to find spiritual awakening than the one who has just lost everything. The unsuccessful financier potentially is closer, more likely to find it. Or the successful one becomes so dissatisfied with the so-called success that he realizes the emptiness of his success and so goes into suffering too.

And then the suffering, again, potentially can bring about a deepening. Let's go back to where we started, which is the cessation of compulsive and involuntary thinking. Thinking.

Cultivate that, bring it into your life, your daily life. Moments of no thought. It doesn't mean you fall below thought.

No, you're not having no thought because you just had three whiskeys. You're falling below thought. You become more alert, more present, and you rise above thought.

So your life becomes interspersed with moments of spaciousness, inner spaciousness, no thought. That's what no thought is, inner spaciousness. If you don't find inner spaciousness, stillness, no thought, nothing that you achieve will satisfy you.

Temporarily, perhaps, but not for long. No person, no relationship, no location or place, no possession, no achievement will satisfy you truly for long. Will always prove to be, oh, have a downside.

Everything has a big downside. Every person you meet, you get married to. And when you start living together, you experience the downside of that person.

So no matter what it is, you're condemned to continuous frustration if you don't find inner spaciousness. Inner spaciousness frees you from the attachment to all the things in this world, which ultimately is attachment to your mind. Because whatever you experience in this world, you experience as a mental formation.

You might have a Rolls-Royce in your garage, but ultimately, how do you experience the Rolls-Royce? As a mental formation, my car. And so ultimately, you're attached to not ultimately the Rolls-Royce, you're attached to the idea, the thought of me and my car.

So it's again, always comes back to thought. Thought giving you your identity, which is the limitation. Cultivate the sensation of thought, alert presence, stillness, spaciousness.

Bring it into your life in moments. Moments when there's nothing to do for a minute, why you can either get your cell phone out of your pocket and start looking at it like everybody else, like all the zombies that you see around you, people that really look becoming like zombies, they all go. Then the attention is absorbed by the cell phone, which is an extension of thought, a reflection, an extension of it.

It reflects thought back to you and you link into the collective thinking. It's just, the cell phone is an extension of identification with thinking. You can use it, it's an incredible device.

Of course it is, it's amazing, but it's also highly dangerous. So instead of automatically pulling the thing out of your pocket, what for? You invite a moment of no thought into your life, cultivate presence.

Either just go into no thought and alert presence or take a conscious breath or two conscious breaths. Thank you.

[Speaker 2] (2:15:26 - 3:11:34)

To begin, find your comfortable seating place, or if you're lying down, you're welcome to lie down. But when you, if you're lying down, if you choose to lie down, please stay awake through this. So if you're feeling tired, I'd suggest that you don't lie down.

It's to sit up and let's sit up nice and sort of as straight as we possibly can in a chair, having our feet flat on the floor. If you're sitting cross-legged, that's okay too. Just find your comfortable edge where you can close your eyes, take a deep breath, maybe exhale with a sigh and just let your entire day go.

One more time, deep breath in and exhale, let it go and relax. As you're seated, there's an awareness, the awareness that you are seated, the awareness with your feet on the

floor, or if you're in another position, the awareness of just feeling the ground beneath you. And then there's the awareness of your breath.

Don't try to change the breath, but just be aware of your breathing in this moment. And just allow the awareness to take your breathing deeper. If thoughts arise, just notice them and just let them float away and bring your attention back to your breath.

And scan your body from head to toe, toe to head, just relaxing every inch of your body, your brows, forehead, your cheeks, your jaw, your shoulders, your arms, your legs, your feet, your toes. Just become aware of the body. Notice any tension or tightness, then consciously choose to relax.

If you're experiencing any tension or pain, just notice it, drop the label, tension, drop the label, pain, and simply feel. When you drop all labels, all it is a sensation. Again, if thoughts arise, just let them go.

Return your awareness to breathing, to the sensations in your body. Or perhaps you even hear some sounds, just notice them. Let's bring our awareness to the inner body, that feeling of aliveness within.

If you don't know what that feels like, don't worry about it. See if we can just feel it in our hands. So it might be best if you allow your hands to come up away from your body, so not resting on anything and just hold your hands up in a relaxed position.

With your eyes closed, you can ask yourself, how do I know I even have hands? And simply feel. So let go of the label hands and just feel.

What does it feel like? Is there some tingling? Does it feel numb?

As soon as you label it, just let the label feel. Labels go and continue feeling. You can keep your hands where they are or you can rest them back down onto your lap.

But keep feeling your hands. Now let's bring our attention to your arms. How do you know you even have arms?

What do your arms feel like? Your elbows? Your forearms?

Your biceps? Your shoulders? Breathing and feeling your arms.

And if you can't feel your arms, don't worry about it. Just go back to your hands. The hands are the easiest to feel.

Now feel your hands and your arms together. Now feel your shoulder blades. Feel your chest.

Feel your belly. Feel a spine. Your entire back.

Feel your belly button. How do you know you even have a belly button? How do you know you have a back?

A chest? A belly? A spine?

So feeling your entire torso and the lower lumbar up to your shoulders. Feeling the arms and feeling the hands together. And bring your attention to your hips, to your buttocks, to your hip flexors.

How do you know you have a buttocks? How do you know you have hips? And if you can't feel them, don't worry about it.

Just go back to an area you can feel. And when you're ready, connect your hips, your buttocks, your back, your front body, your shoulders, your arms, and your hands together. And let's bring your attention to the legs.

How do you know you even have legs? How do you know you have thighs and knees and shins and calves? What do your knees feel like?

What do your thighs feel like? And if you're ready, let's connect your hands, your arms, your back, your front body, your hips, your buttocks, and your legs. And become aware of your feet, your ankles, your heels, your arches, the tops of your feet, your toes.

Feeling each toe. How do you know you even have feet? When we drop the label, all there is is just sensation, the sensation of the inner body.

Now let's feel the body from the shoulders down, connecting your hands with your arms, your arms with the shoulders, your shoulders with your back, with the front body. Your hips with your buttocks, your legs, and your feet and your toes. And bring your attention to your neck, to your head, your ears, your cheeks, your lips, your nose, your eyes, your eyebrows, the top of your head, the sides, the back.

How do you know you even have a head and a neck? Relaxing your face, relaxing your entire body, and just feel. And remember, if you can't feel it, just go back to an area of the body that you can feel.

Let's connect your neck and your head with the rest of your body and feel your entire body. Noticing and feeling the inner body is one energy field. So there's this awareness, let's call it the outer forms, the form of breathing, the form of sensations in your body, such as tension, tightness, or pain, thought forms, thoughts, forms of emotions, sounds, and even the form of your inner body.

It's the purest life form, but it's still a form. And there's awareness of these forms. And staying connected to your inner body, allow your awareness to take you deeper into yourself.

In other words, allow awareness become aware of itself, the dimension of stillness, formlessness, and emptiness, that there's a potential for fullness. And going into this formless dimension, this stillness, is that peace that passes all understanding, the peace before any form arises. And we awaken to that stillness, to that formless dimension that we can also call your soul level, your soul self, unencumbered by any thoughts, any identities, anything.

And that practice of staying connected to that inner body, to your soul self, is the practice to be able to bring that into your everyday life, to find a way to have this in your everyday life, a life that is a constant pulling at you, constant demands. And it is essential if we are to be our true selves, to be at one with life, to be at peace in this world, is to find that inner peace within. You can still stay connected to this inner body, and that practice is staying connected.

You can gently just slowly open your eyes, taking in the world of form, which is another dimension, kind of added it and pulling at you to come out, to come out. But the spiritual awakening is to actually go back in. It's almost like the reverse to go back in, to go in and to find that balance between inner and outer living.

This meditation helps to reset your nervous system, your body and brain to function as one with consciousness. At some point in the meditation, we may go into some movement, presence through movement, while sitting or lying comfortably. Let's begin by finding your comfortable seat or lying flat on your back.

You may close your eyes or keep them open with a soft gaze. Become aware of your breathing. Bring attention to your body, noticing any tension, tightness or pain.

Simply feeling the sensations without labeling. Inhale, feeling the belly and lungs with pure oxygen. Exhaling slowly, letting go of all thoughts, emotions and unease.

Inhaling, aware of the body and the sensations in the body. Exhaling, relaxing your body. With each exhale, relax the body even more.

Bring your attention to the feet, relaxing the toes, relaxing the tops and the bottoms of your feet. Relax your ankles, the calves, the shins, knees and thighs. Relax your pelvis, hips and buttocks.

Bringing your awareness to your abdomen, relaxing your stomach, relaxing the intestines, relaxing the area around the solar plexus, liver and spleen. Moving your attention to the chest area, relaxing the muscles surrounding your heart and lungs. Become aware of your throat and relax the throat.

Relax your shoulders, relax your arms, your elbows, your hands and your fingers. Feel the heaviness in your arms. Become aware of your back, relaxing each vertebra of the spine from the top of the neck to the tailbone.

Relax the kidney area and relax your shoulder blades. Bring your attention to the head, relaxing your skull. Releasing tension in your jaw by separating the lips.

Feel yourself let go of the tension in your face, forehead and eyes, allowing movement in the eyes to occur spontaneously. The eyes hold a lot of tension. The movements allow your eye muscles to unwind, allow subtle movements in your body to happen, but only if it occurs naturally.

The subtle movements allows the body to slowly unwind and reset itself to its authentic rhythm. Become aware of your head, resting upon the first vertebra at the top of the neck. With awareness of that vertebra, slowly tilt your head toward one shoulder.

The ear is facing the shoulder. Inhale into the stretch side of your neck, inhaling particularly between the base of the skull and the first vertebra. Exhale, relax your neck and shoulders.

Sense an opening, a feeling of space between the base of the skull and the first vertebra. Breathe into this space. This meditative pose with breath and awareness creates an opening, a space, for the brain and body to communicate and work together as one.

Slowly, raising your head to center, repeat on the other side. Gently return your head to center. Inhale oxygen into every cell of your body and exhaling, relaxing your body, relaxing your mind.

Awareness of your body and breathing. Turn your attention to who or what is aware. In other words, you become aware of awareness itself.

Continue breathing with attention on awareness or in your body or with your breath. Sensing into that inner stillness, slowly begin to wiggle your fingers and wiggle your toes, stretching your jaw by opening your mouth wide, perhaps circling your wrists and circling your shoulders. Return to stillness.

Take a deep inhale and exhale with a sigh. Gently open your eyes. Place your palms together in prayer position at the heart, slightly bowing your head in gratitude for this moment, the aware presence that you are.

Namaste.

[Speaker 4] (3:12:09 - 3:13:04)

Hello, everyone, and welcome to this Conscious Manifestation 2020 live question and answer session with Eckhart Tolle. My name is Tammy Simon. I'm the founder of Sounds True, and I'm honored and delighted to be your host for this session.

Eckhart is joining us today from his home in Vancouver, while I and the whole Sounds True studio team are safely joining from our homes in the Boulder, Colorado area. We've

received many, many questions, as I'm sure you can imagine, from course participants all around the world, and we're pleased to invite several people currently taking the course to join us and ask their questions live on video today. All right, so let's get started.

Eckhart, welcome.

[Speaker 1] (3:13:05 - 3:18:26)

Thank you, Tammy. Welcome, everybody, wherever you are in the here and now. I'm just looking at the screen here on the laptop.

I don't know what you can see on your screen, but I can see about 15 people in squares. Everybody has their square. It's Zoom.

It's a Zoom meeting. One of them is myself somewhere in the room. Among these 15, there's me, and then there's Tammy and other people.

And I'm looking at the totality of the people in the squares without thinking. I'm just sharing with you what I just experienced just now before starting, and even at this very moment. And if you're not thinking, but just being aware of that, those 15, which one of you is you?

Those people that you see in the squares on the screen, if you're not particularly focusing on anybody, I mean, peripherally, you know I'm there, so that's me. But if you're not thinking, you take in the totality. I am each one that you see on the screen, because without thinking, you don't bring in the historical person.

You don't bring in the personality. You're simply there as a conscious presence. And everybody else is there as a conscious presence.

The one conscious presence that is behind all the temporary manifestations of consciousness that we call people, that one conscious presence is there expressing itself through all these, these right on my screen, 15 forms, but I am the one behind all these appearances. It's an amazing realization. I'm not the one in that one little square that looks like me.

I am each one of you, and you can have the same experience perhaps. If you're, if not here now, next time you have a Zoom meeting, which apparently most people these days have, you can have that as a little meditation. Don't think, look at the screen, all those beings, but behind all that, there's only, there's the one consciousness, the one being.

And all you can say is that I am that. And so there's no other anymore. It's all the I am, manifestations of the I am.

So I've just discovered what I'm hoping will become a Zoom meditation for many people. I'm going to talk about it again some other time, but it's only just came to me at this very moment. And it's quite amazing.

So I'm quiet, going to be quiet just for half a minute or so, and to continue to enjoy that presence that is behind each one of you, that is one, the one presence. And then the amazing thing is, in conventional language, I love each one of you. I don't know you on a personal level, but it's unnecessary.

But what does that mean? I recognize myself, the essence of who I am in each one of you, and that recognition is love. Quite amazing.

So let's move on to the first question about, I believe it's about, yes, I'm sure it's about manifestation, conscious manifestation. So let's go ahead with the first question and the first questioner.

[Speaker 4] (3:18:27 - 3:18:38)

Wonderful. We have Haifa with us from Pittsburgh, Pennsylvania. Haifa, thank you for being with us.

Please go ahead and share your question with Eckhart.

[Speaker 6] (3:18:39 - 3:18:53)

Hello. Thank you, Tammy and Eckhart for being with us. Thank you.

My question is, in the spiritual world, I've often encountered the notion that instead of asking, what do I expect from life?

[Speaker 4] (3:18:54 - 3:19:15)

One needs to ask, what does life expect of me? And to rise to whatever the present moment calls for us to do. How do you reconcile that notion with the notion of conscious manifestation, where we're inherently attracting what we maybe wish or hope to see more of into our lives rather than accepting whatever arises?

[Speaker 1] (3:19:17 - 3:58:07)

Thank you. Thank you. Good question.

Let's hope there's going to be a good answer. A good question deserves a good answer. So how to reconcile accepting what arises in the present moment and at the same time, perhaps holding in your mind an image of what you want to manifest in your life or using affirmations.

Now that's the, perhaps that's the most important part of manifesting, living in this

world, is to bring the two together, accepting whatever arises in the present moment without losing the ability to, in your day-to-day life, in your personal and professional life, without losing the ability to have goals, for example, and move towards goals or to have certain aims when you practice manifestation techniques, it might, you might do it as set aside a few minutes every day, maybe twice a day, maybe in the morning and in the evening. When you focus on something that you want to manifest, the rest of the time you live your life without continuously thinking about something that is other than what arises in the present moment. So it's important, the very foundation for successful living, but also the very foundation for manifesting things is to be deeply accepting of whatever the present moment brings to face it in that state of acceptance.

If you're not in a state of acceptance, it's a state of acceptance that takes you deeper into the vertical dimension, which is beyond ego. The state of non-acceptance keeps you trapped in very limited egoic consciousness. So when you are in opposition to the present moment, in whatever form it arises, and that's very easy to fall back into that, even for spiritual practitioners, so to speak, it's fall back into this deep seated habit of being in opposition to what arises in the present moment.

So it's vital to recognize that something that is the case now cannot be otherwise in this moment. This is beyond any doubt. It is because that's how it is.

You cannot wish it away or say it shouldn't be. It is whatever is arising now is. It's dysfunctional to argue with it or to create some kind of mental, emotional resistance to it.

It does not mean that change cannot take place. It does not mean that you cannot take action in order to manifest something that you would prefer. But the important thing is at this moment, there's no division, no, there's no antagonism between you and what you experience as your reality.

That's very important. Not to have an antagonistic relationship with whatever arises in the present moment. One could give many examples.

You may find yourself in a place that's not so pleasant. You may be stuck somewhere that perhaps may have become a familiar experience for many people these last few months. They are stuck at home, I suppose, many.

And for some, that might be nice. If you have a home with a nice big garden or something like that, it's perhaps not so bad. If you have a small apartment, can't get out, several more people are there, then it might be more difficult to accept what is.

But that is precisely the practice. The more difficult that act of acceptance is, the deeper it will take you if you succeed in that act of non-resistance. If you succeed in not resisting in a situation that looks on the surface unacceptable, it can take you very quickly, very

deep beyond ego.

So what opens up in the state of acceptance is the vertical dimension where that you are cut off from when you argue with what is mentally or emotionally even, one could say. So if, and then you see that in the present, if that is your starting point, the very foundation is to be in alignment with the isness of this. This is not to be confused with some kind of interpretation of what arises in the present moment.

The acceptance of the present moment does not depend because you could interpret things in many different ways. People usually impose some kind of interpretation on what's happening around them. And if you have a positive interpretation, you're closer to acceptance than when you have a negative interpretation of what's happening around you.

Let's say you lose your home because of the current situation. You can't pay your rent or mortgage anymore. And perhaps for a while you have to live in a tent or in your car.

And there's always, of course, always ever just this moment. This moment is as it is. So there you sit in your tent or in your car and you take this moment.

Now you can interpret, if you give it a positive interpretation, you say, well, it's a challenge for me to be here. And it's not so bad actually living in the car. I can manage, I can survive.

I hope it doesn't last for too long, but I can, it's okay. I shouldn't complain because other people have it much worse than me. They don't even have a car to live in or a tent.

I could be without a tent, but I have a tent. This is not bad. It's actually takes you a bit closer to acceptance, but it's not really the full acceptance.

It's some kind of, you have to spin a pleasant story to make you feel good. So you are still somehow dependent on what's going on in your mind. For your state of deep wellbeing.

But in order to become independent, not only of the, as far as your inner state of consciousness is concerned, to become independent, not only of whatever is at the present moment, your external circumstances and external includes even what's happening in your body. Let's say something, some disability, illness, disability, any external circumstance to become free of dependency, as far as your state of consciousness, your inner state is concerned, to become free of this reactivity to external conditions so that your inner state is no longer determined by external conditions, but not only is not determined by external conditions, your inner state is also not determined by your mind, what your mind is saying, whatever your mind is.

So if your mind is interpreting your external conditions in a negative way, then of course

you experience emotions that reflect those negative thoughts. And it's not a pleasant state, you're stuck, you are resistant. And it's much less likely that you will be able to move on quickly from that situation because you are not connected with the power of life itself that is beyond the conditioned mind, that is the consciousness.

So a positive interpretation is better than a negative one. It takes you a little closer to full acceptance, but it's not full acceptance yet. You're still dependent on what, and your mind could change its mind quickly.

So for a few days, you're good with telling yourself a nice narrative about what's happening in your life. And then you get, I'm really tired of telling myself this nice narrative when I really know it isn't nice at all. So it could quickly shift and you start to complain.

So even that is not the solution. It's not full acceptance. Full acceptance is to give up calling it good or bad.

That sounds almost like being asked, asking somebody to be super human. Isn't it human to interpret? Yes, it is.

But there is another way if you want to awaken spiritually and the universe wants you to awaken spiritually. There's something that is beyond the polarities of good and bad, but that is transcendent dimension of consciousness. And to discover that possibility and that reality in yourself is the most amazing thing that could happen to you in this lifetime or any other lifetime.

To discover the transcendent dimension where your inner state through that absolute yes to what is, which is no longer a mental thing, you let go of needing to interpret this moment. And this moment becomes the foundation for your life. You still have a history.

Yes, of course. But you're not interpreting anymore this moment. You just accept it.

And then you may see that certain things may be needed to change the external appearance of this moment. For example, let's say you're in your tent and you realize fully that it would be helpful to get out of your tent before it gets too cold, before the summer is over. And you realize that you need to take certain steps on a practical level in order to change your external situation with which you are totally okay here and now.

You're not complaining at all. In fact, there are many aspects of it that are deeply enjoyable because when you accept the present moment, everything that you perceive, that you look on, that you hear is, there's not only an acceptance, there's also an appreciation of the fullness of life that's always around you. It's nature, the simple act of breathing, the still presence of a tree, of a plant, the still presence even of a so-called inanimate object.

Everything is lovely in its beingness. There's the fullness of life around you. There's the sky, there's the sun, sunshine, water.

That's lovely. And at the same time, you've entered the vertical dimension and from that deeper state of consciousness, then action that then you need to take on the external horizontal dimension of life becomes more empowered and more inspired because it's no longer coming from some kind of negative state, either arising of some kind of angry state or some kind of fearful state. Action that is motivated by fear is not pleasant, does not create pleasant experiences for yourself or other people.

You will make yourself and others unhappy. But if you can be deeply accepting of the present moment and then you make, if you don't know yet what action to take, you close your eyes or you don't, it doesn't matter. And then you see what it is that you need to do in order to change the external situation because you may have a preference, you have preferences.

As far as this person is concerned for living in a house that's rather than a tent in the long term. And so you can have a certain visualization of what it is, or you want to engage in a certain activity, a certain type of work. We'll be talking more about this, I'm sure, in the next few answers to the questions.

But the very foundation is the acceptance. And then it does not mean that change cannot happen in your life once you become aligned with the is-ness of the present moment. It does not mean that you become incapable of action or that the motivation for taking action isn't there anymore.

The motivation changes from neediness or wanting to either to protect or enhance your egoic identity through something that you acquire, feeling getting rid of the sense of lack or insufficiency that is part of egoic identity. Those motivations disappear and another motivation arises. And that is the motivation, that the joy of manifesting something, because the universe optimally enjoys it too.

And you're a part of the universe. The universe loves manifesting life forms and all kinds of things in this world and everywhere. If you look at the millions of life forms on this planet that the universal intelligence has manifested and continues to manifest gradually becoming over millions or billions of years, greater complexity and more consciousness flows into these life forms that the universe delights in manifesting.

So the universe loves manifesting form. And the human manifestation, conscious manifestation is none other than an extension of what the universe is already doing. And now it can do it through you.

And if you look at, I saw the, I'm not a diver into the ocean. It's lovely, it's a lovely thing. People are able to dive and look at the life forms in the sea, but I saw it on the screen

the other day.

The unbelievable life forms that you see in the ocean, like creations of some incredible fantasy that nobody could even have dreamt of, the life forms that you, such incredible beauty and exquisite forms. What, there's obvious, there's some kind of, there's an under, behind the world of appearances, there is a vast intelligence that is the, that creates continuously these delights. It must delight in creating all these forms.

And that's you yourself are a creation of that, you are one of these life forms that created by this underlying intelligence, which is an emanation of the source of all life, God. You're an emanation of that. And then that can, when you're no longer coming from egoic separation, you can be a conscious participant in the act of creation that the universe is engaged in.

The entire sense-perceived universe could be regarded as a vast act of creation that, and it's growing, the complexity is growing. And that's the outward movement of the universe. The universe has this, the outward movement is the creation of form and your reflection of that.

But there's also an inward movement. It's like an out-breath and in-breath. So when the universe creates either, it creates directly, well, I don't want to go into that too much, but there is an underlying intelligence that expresses itself through life forms.

And there are strands or branches or in this underlying intelligence that they are creative forces that emanate from the source. We don't see them and they are responsible for the creation of various life forms. Sometimes in older civilization, they call them spirits or nature spirits and other things.

They are all, they're in the unseen and they create. Plato said, what Socrates said, according to Plato, that underlying the world of forms that we see, there are mental formations. There's already, it's translated as ideas in the mind of God.

There's a blueprint, so to speak, a pattern in the unseen. And that is the creative force behind plants and animals. But we don't know, don't want to go too far into this.

The important thing to realize is that the universe has two movements and most humans need to, the human being is a microcosm of the entire universe. The human being loves to and should be engaged in the act of creation as a co-creator with the greater intelligence. Only an expression of it.

There's a tendency of the universe to, and that is meant to be like that, to lose itself in the creation. So it's the, every life form is then, especially in the human, the human loses its connectedness, its awareness that it is only a temporary expression of the one. And then you take everything that happens absolutely real.

And that's a very frightening thing, that everything has an absolute reality, everything around you, because you have lost yourself in the dream of form, because ultimately what the universe is creating is this incredibly beautiful dream-like world. It's an artistic, gigantic artistic creation. But that's the outward movement, that's the out-breath.

The whole world comes into being. And then there's the in-breath, when the universe again becomes conscious of itself, because before it had lost itself in the millions, billions of life forms, it wanted to do that, to experience this beauty. And then the other movement is necessary, just as you need to breathe in and breathe out.

Both movements are necessary. Sometimes I call it the outward journey, which is when you manifest things, and the inward journey, which is the journey into yourself, into the timeless now, the vertical dimension. And that's the in-breath, one could say.

And it is quite possible that that is the entire universe reflected in the human in and out-breath. The entire universe is probably being breathed out and breathed in. The big bang is the out-breath, and it's still continuing.

It is a continuous creation. And then at some point during the out-breath, the other factor comes in, and that is the desire to breathe in again, because you're approaching the end of the out-breath. And then the universe breathes in, which would be the end of the world.

The entire universe is returning to absolute oneness. And then perhaps there's another out-breath, as in similar things I said in ancient Indian philosophy, Brahman, that one is breathing out the universe. And so in your own life, if you are connected with the unconditioned, deeper intelligence, then it's a joy to be engaged in the act of creation, because you are no longer engaged in it as a person, but as an extension of the one intelligence.

And so there's no contradiction anymore between being deeply rooted in the present moment, which is a transcendent you, the transcendence, the being of you is in deeply, is in the timeless transcendent dimension of consciousness, that is the being. Then there's the human being, right? You are a human being.

The being is the transcendent dimension of who you are. The human is the things where you lives in, moves in the horizontal dimension in time. There you take steps and there are things that, when you look at the horizontal dimension, there are things that it would be good to do.

You see things with the, after losing your connectedness to the deeper dimension, from there you look and then you see things, how you can improve your so-called life on the horizontal dimension where the person lives, what you call the person. There are things that you can do to improve your life or to bring in, to contribute some good, what some

form to this world. And by doing that, improve your, what you call your life.

So that, and to bring some good into this world is the essence of any good that you bring into this world is always you bring in more consciousness. You connect it to the consciousness, you bring in through whatever activity. Let's see, the being and the human, you are not only a human, human is a conditioned person.

And more fundamentally, you are the being. If you forget that, then the human is lost. And if the human goes through life without ever, even having a glimpse of the being that is the transcendent dimension, who they are, then no life can be fulfilling.

Life will be very frustrating, even if through sheer hard work of willpower, you can achieve things, yes. Through sheer hard work and willpower, you can achieve things. They will not be deeply creative, not really bringing something really new into this world.

But you could create wealth, you could create a big thing through sheer willpower. But in the process, you're making yourself and many other people unhappy. And you're creating in Eastern times, you're creating a lot of karma.

So that's not, so the conscious manifestation is not the application of willpower to make things happen. It's a very different process. It's aligning yourself to an underlying power so that things happen without exercising your willpower.

And they happen much more powerfully in that way. It's a, when one speaks to talk about it, it's quite complex. When you actually live it, it's very simple.

But when one tries to explain it in words, it becomes very seemingly complex. Also, it's worth mentioning before we go on to the next question that the, in a person's life, there may be periods when living in the present moment is more important than creating anything. When you're, you may not feel called upon to manifest something other than what is for certain periods of your life.

And you're simply in alignment with the present moment. With what is here now. And even that is manifestation, but it's a different kind of manifestation.

You are, you're still, you're manifesting your reality still. Even if you have no particular aim about wanting to achieve this or to bring about that, you're still manifesting the way in which, how do you experience your life? How do you experience your reality?

How do you respond to challenges that life brings? How that is also, one could also call that conscious manifestation because you manifest the reality of the, how you experience the things that are happening in this moment. That in itself is a creative act.

So to be in alignment with the present moment, and if you're not, and some people have little interest, that's fine too, in creating too much. They're very much drawn to the being

dimension. And I believe in further, we may talk about this a little bit more in questions to come, because these things are, they're all connected.

And I'd like to talk about this a little bit more, the doing and the being. But in the meantime, realize that ultimately there's no contradiction between being and the human or being and doing. The human is the doing, but the being is the awareness.

So that's a practice that you have to experience for yourself how it feels to be completely fine with this moment and yet realize that just as a person, there are certain things that you may want to bring about or create. Your wellbeing is not dependent on the outcome. That's vital in any manifestation practice, the non-attachment to the outcome.

If you are attached to the outcome and you are excessively focused on that which you want to achieve, then the journey towards it becomes something that is of low quality because there's not much consciousness in it. It's not a pleasant journey. If all you want is arriving, the journey is not pleasant.

And once you have arrived, that's it. Some other journey starts. So just to finish the way I experienced it, I've spent quite a long time in a state of very peaceful alignment with the present moment and just responding to things that arose in the present moment.

After I spent time just drifting a little bit, but being very much in a state of joy, people came to me occasionally asking questions and gradually answering people's questions became my job, but that wasn't through any kind of manifestation practice. I was so aligned with the present moment that at that point, I didn't want to manifest anything because the present moment was so deeply fulfilling that it was fine. It was somehow lack of balance to some extent.

I can hear that now. The balance came a little bit later. So in the meantime, people came asking questions.

It went on for some years, things gradually on the external level, they got a little better. I had a home and so on. And then at some point, I could feel an impulse from within, something wanted to come out.

It's like giving birth or being pregnant. Something wanted to come out and there was a feeling of almost a kind of, in a not disturbance, but something in the energy field that usually was very, very peaceful. There was something going.

And at first I didn't know what it was and I knew something had to come out. And I made some, I knew it was something that wanted to manifest itself through me, but it was happening very slowly. I was just occasionally giving workshops.

I knew something was wanting to happen. And at that point I made some affirmations. I

said, I wanted an acceleration of what I was meant to do.

The acceleration then came in the form of me writing the power of now. Suddenly I knew what it was that I had to do. And that was the energy of that, when the creative period comes in whatever form, there's an enormous intensity behind it that could perhaps be mistaken by an external observer as stress, but it's not stress.

It's just intense energy and you go, and it's quite joyful, but it's this very high vibration of intensity behind it. And I didn't want to get away. There was no need to get away from the present moment.

The entire creation came out of the present moment. So just to summarize, it's not, you don't need to get away. You go more deeply into the present moment.

If you want to change your external situation, on a personal level, there are things to be done. Not continuously, but there are time periods, definitely when there are things to be done. And you can see more clearly what it is, because then it's connected to the unconditioned intelligence.

And then it can operate from it, rather than just a limited person doing things in order to satisfy its illusory needs. To satisfy its illusory needs and wants. Well, let's look at the next question, because basically it's all the same.

[Speaker 4] (3:58:11 - 3:58:16)

Very good. And thank you so much, Haifa. Thank you.

[Speaker 8] (3:58:16 - 3:58:17)

Thank you.

[Speaker 4] (3:58:18 - 3:58:35)

Our next question comes from Annie. And Annie is joining us today from Las Vegas, Nevada. Annie, welcome.

And please go ahead and share your question with Eckhart.

[Speaker 5] (3:58:35 - 3:58:36)

Hi.

[Speaker 4] (3:58:37 - 3:58:37)

Hi.

[Speaker 5] (3:58:37 - 3:59:14)

Thank you. You already touched on it, because like you said, it's all connected. My question was, as you practice presence and conscious living, the definition between wants and needs changed.

And sometimes it can get confusing. And so I was wondering if you could elaborate for us a simple way to define between egoic wants and needs versus a divine need, like you said, that's calling forth to be manifest through us. Right.

[Speaker 1] (3:59:16 - 3:59:28)

And to you, what is the... How do you see the difference between wanting and needing something? Or do you see that they're very similar or are they fundamentally different?

How do you see that?

[Speaker 5] (3:59:30 - 4:00:15)

Fundamentally, from my religion, they were very different. You know, needs were food, water, shelter, everything else was... But I live in Las Vegas and I have five kids.

And a pool really feels like a need and not a want. But they did change where I realized there's a lot more up to me than I thought about what my needs are, like you said, to... I'm fine if nothing changes.

I'm happy and content and fulfilled. And yet, you know, that would be nice kind of thing versus I need this to be happy. I need this to...

[Speaker 1] (4:00:17 - 4:00:54)

That's a good starting point. So maybe without... I don't want to be too intrude into your personal sphere, but maybe you could share what it is at the present time that you would...

Let's say that one... Let's forget about want or need. That you would want to...

Well, I'm using want again. Something that you would want or need or like to manifest at the present time. Did you mention pool?

Yes. Do you have one?

[Speaker 5] (4:00:55 - 4:00:55)

No.

[Speaker 1] (4:00:56 - 4:01:31)

Ah, okay. Well, that's good. That's a good goal to have to practice manifestation.

And it's something reasonable if you live in this extreme heat. And have you already done some practice in manifesting it? Or are you doubting whether it would be a good idea or whether you become drawn into ego if you start wanting to manifest that?

[Speaker 5] (4:01:33 - 4:02:22)

Yeah, I've done a lot of work with it and I feel really good about it. I feel like it is... You know, like you said, that feeling of that energy, almost like turbulence.

Like it does need to come forth and I find myself balanced between this new beautiful way of living in presence that, oh, it's just totally possible. And I don't have... I'm surrendered to how it's going to show up and how it's going to happen.

I don't have to stress. I've done that. I'm not going to do it again.

And then I think I slipped back into those old... And maybe that's my ego, but you have to have a plan and you have to work hard and there's a certain way to do it. And then I get...

I don't know how to explain what happens then.

[Speaker 1] (4:02:23 - 4:13:36)

Yes, yes. Well, I would suggest that you practice with that visualization. As far as I can tell, it's not something that you do to enhance your egoic sense of self.

I can see the reason why it would be good for you and your family to have that. And do you know how to... The best way to manifest to...

You know the very essence of manifestation is, as I mentioned already a few times, is to, as Jesus said, of course, believe that you have it and it will be given to you. So that's the key for all successful manifestation is to believe that you already have it. And of course, people ask...

I've spoken about that a few times, but it's always helpful to mention it again. People... I mean, Jesus even said you can say to a mountain, move from here to there and it will happen.

In other words, he's saying that what we regard as the external world ultimately is inseparable from your consciousness and your state of consciousness. And this promise that you can at the moment in the human development, what he said there, right now it's to be understood metaphorically to say you can tell a mountain because nobody on this planet has yet... Even Jesus didn't do it.

He didn't say to a mountain, move from here to there. But it is at the moment to be something metaphorical. It means you have enormous...

There's enormous power in you to affect change in the external world, external reality. In the long term, you could even take that literally as where humans are moving in the so-called future as humans because it's... Humans are engaged in an evolutionary process.

We are not finished. I don't know if we're even halfway there, but that doesn't... We can't know where we are because we're in the middle of it.

We don't have a bird's eye view of where we are in the evolutionary process. Retrospectively, it's always easy to see things. So that's where we were in the middle.

Are we halfway there? Are we a quarter there? 10%?

90%? No, I don't think so. The evolutionary goal for humans is ultimately to realize the oneness of everything that arises in consciousness is really an aspect of consciousness.

And the time would come when humans, once they've left ego behind a long time ago, then where humans can simply manifest by holding a thought. And there it is. In the meantime, we practice the way that we do.

There's a time gap and not everything appears, but often they do if you do it rightly and if it's not egoically contaminated. The image, the foundation is the feeling of well-being. The well-being is not the physical well-being, it's the deeper well-being that arrives from the depths of who you are.

I've just realized that the English word, the well is a deep thing. You go down and at the bottom of the well, there's the water, the living water. So the well-being, you have to find that well-being in the present moment, in the depths of who you are, by becoming still, becoming aware of yourself as awareness, becoming aware of yourself as consciousness.

There's no longer you and consciousness. Your sense of identity merges, it becomes, it is the consciousness. That's the wellspring, the well-being that is.

Then you have an image, the pool in your mind and you bring the image, you merge it with a sense of well-being. So it's already as if you were enjoying the pool because the well-being contains every experience that you could have. It's already there.

So the well, and this means when the pool comes, you will not, you will enjoy it, but fundamentally, it will not make any difference to your sense of well-being. It's on the surface. Yes, it's nice to jump into the cooling water when it's so hot outside.

So on the surface, it's very nice. You can enjoy that. But deeper down, there's no change in that because you already, so that means you already have the pool.

When you bring it, you merge it with the sense of, and that empowers it. You can then either keep the image in your mind. You can, you know the famous things that people, you can read about it in many books about how to manifest.

You can have a vision board that people do. Sometimes it can be quite nice and it has worked for many people and does work for many people. And again, when you have a vision board where you put an image of something that you look at often, again, not making the mistake of believing that this is something that you need for your happiness.

It almost seems contradictory that excessive attachment to the outcome prevents you from manifesting powerfully because that will take it into the future and you would create a sense of lack. So you're already, this feeling that as Jesus said, when you pray for something, believe that you have it. It has been granted.

You have it and it will be given to you. That's the important part is that you have it already. It doesn't say believe that you will get it.

You can also use, I don't know if you do, affirmations, verbal affirmations that your gratitude, well, the one that starts with gratitude is very good because gratitude is a very powerful manifesting tool. The gratitude for something, not only gratitude for something, it's generally a wonderful thing to practice gratitude for whatever's in your life. Now I have, every day I have enormous gratitude for the trees that I see from my living room.

And just to contemplate, I don't have a thought in my mind, I'm so great anymore. I'm grateful for these trees. The gratitude is there.

Well, sometimes a thought comes in and I've been here for many years. Thought comes in that says, probably every day, several times, I look and I say, so beautiful, so beautiful. And then I look at the sky and then I go, so beautiful.

That's my gratitude. But other people may say, more explicitly, what they're grateful for in their life, in the here and now, not some abstract thing that you call your life. What can you be grateful for in the here and now?

This simple, a simple object, just whatever it is. But you can also be grateful for something that has not yet appeared in the external, like your pool. The same feeling that you have for something that is here now, visible to your senses, can have the same feeling for something that is not yet there.

So then if you use verbal affirmations, I'm so grateful for this lovely swimming pool that myself and my family are able to enjoy every day. It's very simple, but you have to repeat it for several minutes. But it's not just the power, it's not ultimately the words.

The power is the gratitude already derives from the connectedness with the wellbeing within you. That's the source of gratitude. So you bring it together.

And then it don't, again, in practical terms, don't overdo it, don't do too much of it. Enjoy the rest of your life in between, do an affirmation twice a day for maybe 10 minutes each

time. For example, whatever feels comfortable or maybe in between occasionally when you're waiting for something, still feeling.

Not in an obsessive way. Again, that's not powerful. Never bringing in willpower.

I will get this pool. I must have this pool. But if you do, maybe you would get it, but it's not pleasant journey.

And even then, it probably wouldn't make you happy. So this is a simple thing to practice with. And then other things may come in your life that you may want to manifest.

And that's all, that's the surface of life. You need to honor the surface of life. It has its place.

You need to honor your personal needs. You have certain needs or preferences on a personal level, but they don't dominate your life. So it's again, living in the two dimensions, being and doing, the human and the being.

So, well, at least you have air conditioning, right?

[Speaker 5] (4:13:36 - 4:13:41)

It almost broke the other day. But yes, we do.

[Speaker 1] (4:13:41 - 4:15:50)

Yes, it's, I know it must be so incredibly hot there. But the nighttimes are perhaps very pleasant. The summer nights, I remember when I, as a teenager, I lived in the South of Spain and the summer nights were just, the daytimes were very hard for me.

I didn't know about surrender yet. So there was a lot of complaining during the daytime, but no, of course, no air conditioning. We lived in a kind of oven under the roof of a tall building, not insulated.

So it got heated like an oven, lived there for four years. And then, but the summer nights were so, of such beauty and the fragrance of flowers and distant pine trees and the starry sky, the Milky Way. My first meditations were when I looked up at the Milky Way in the nighttime and becoming completely still and overawed by the universe.

And then you hear those insects in the night, what are they called? Crickets, something like crickets. They go all night, thousands of them.

They go, beautiful. So wherever you are, yes, we lived in this oven. It was, it would have been, if I had not complained, it wouldn't have been so bad during the daytime because the complaining made it much, much worse.

But then there was the beauty of the nighttimes. I was fortunately not so dysfunctional

even at that time that I wasn't able to enjoy that. Thanks.

[Speaker 5] (4:15:50 - 4:15:51)

Thank you.

[Speaker 1] (4:15:51 - 4:15:54)

Thank you. Let's go on to another question.

[Speaker 4] (4:15:56 - 4:16:16)

Very good. This is our final question. For the evening.

And it comes from Zainab, who's in the same part of the world that you're in, Eckhart. Zainab's from British Columbia in Canada. Zainab, thanks for being with us.

And please go ahead and share your question with Eckhart.

[Speaker 6] (4:16:17 - 4:17:18)

Okay. Thank you, Tammy. Hi, Eckhart.

Thank you for taking my question. So my question is about that balance between being and doing that you keep reminding us about. And you see, I understand that it is okay to have worldly, to desire worldly things as long as we remain rooted in being.

Now, for those of us who aren't fully awakened yet, by default, we're not rooted in being. We're in and out of being. So could we actually achieve that balance?

And if we can't, aren't we then, by trying to manifest some worldly thing, aren't we then jeopardizing our main purpose, which is to awaken?

[Speaker 1] (4:17:19 - 4:35:38)

Okay. Thank you. Good question.

Very good. Yeah. You're more likely to awaken if you participate in this world by doing, rather than withdrawing as much as is possible and focusing exclusively on being.

One could imagine perfect circumstances to connect with being. Some people may have enough money not to have to work. They can live in the most environment that is most conducive to meditative practice.

They can have the healthiest food imaginable. All things that are most conducive to spiritual practice and deeply connect with being. That perhaps would be, for many people, an ideal situation, but not attainable for most people, but perhaps attainable for some people.

Perhaps there are people around these days, young people who've made a lot of money through whatever they do on the Silicon Valley internet apps or whatever they develop. And suddenly they have a billion dollars in the bank. And so you could imagine perhaps if that...

I would not recommend that you try to manifest such a situation because it would not be the most conducive for spiritual realization because it would be like a plant that grows in a greenhouse under ideal circumstances, ideal conditions, moisture, warmth, water, air, gets everything, it grows very quickly. But the slightest thing going wrong, the draft, somebody opens the door at the greenhouse for too long, the draft comes in and the plant quickly withers and dies. It hasn't, there has been no...

This is only an analogy. I've had many stories like that of people who were in that, including Buddhist monks I've spoken to, they lived in ideal environment in Buddhist monasteries. And the moment they got out and had to interact with the world again, they told, I don't need to retell the stories now, but basically one monk told me he had attained blissful states of being in the monastery over a period of...

He was there for several... Then he had to go out into the world and interact with the world again, in the city, people had to talk to various reasons, he had to do it, talk to people and he could feel himself very quickly losing what he thought was the state of enlightenment. And suddenly he was in a state of angry resistance and he even found himself shouting at somebody.

The humans, the deepening happens through the challenges of life. If you could remove the challenges of life, it's virtually impossible to remove the challenges of life, but if you could remove for a period of time the challenges of life by living in a totally protected environment, that would become your greatest... The lack of challenges would become your greatest obstacle to spiritual awakening.

So the very thing that you thought was the greatest thing that could happen to you would become the greatest hindrance, the greatest... The lack of challenge would after a while turn into your biggest challenge. And it would be huge.

So humans develop growth through being faced with challenges. Now, some challenges come to you are seemingly out, suddenly out of nowhere, they suddenly appear in your life. As you know, some challenges of a collective nature as happened recently for millions of people all over the planet, out of nowhere, suddenly millions of people got faced with the challenge of this virus, suddenly came out of nowhere and affected everybody's life.

It suddenly was that these collective challenges can happen affecting millions at the same time. In addition to the collective challenges, similar things can happen on your personal level. Suddenly, there's a health challenge.

Suddenly, there's a financial challenge. Suddenly, there's a challenge of somebody close to you in distress or suffering, somebody dying close to you, many loss of home, breakdown of a relationship or marriage, all kinds of suddenly these things appear. They have to be dealt with.

Suddenly they come. Then there are also voluntary challenges that you can create for yourself, which is quite a good thing too. The something that you want to achieve because then you create it.

It is a challenge. Let's say there's a gap between I'd like to become a, I don't know, whatever it may be, a musician. If you're already practicing music, I want to write a book.

I want to open up a hairdressing salon. I want to open a restaurant because most restaurants are going bust now. Maybe a good idea to open a new one.

That's a challenge for so many people who have worked in these fields now. Huge challenges. It's to be recommended to have some goals in your life, maybe not at all periods in your life because a person's life has different stages.

There may be a stage in your life when you don't feel called to come to create a challenge for yourself in order to manifest this or that. There may be a period of life when you're fine with what is, but if you stay there for very long, if you don't challenge yourself, the world will challenge you. If you challenge yourself, the world will also challenge you.

That's true. But if you don't challenge yourself at all, then the world will create something for you, a big one. So people who want to escape from, they don't want to interact, they don't want to participate in life.

So they try to just keep away. No, I don't want a relationship. It's just too complicated.

I want it to be just too messy. Don't want to get it. I'm more interested in spiritual awakening.

So leave relationships alone. And then I know I don't love particular creating, don't want to create anything or learn something new. It's just, it's stressful and it's hard work.

I'm more interested in spiritual awakening. Now just sit here and just do the minimum to keep myself alive. And so there are people like that.

And after a while, the universe gives you a huge challenge that you never chose, but there it is now face that because you haven't faced anything else. You haven't voluntarily created anything in your life. You refuse to participate in life.

Now here I'll give you something because the humans need the challenge. And that

could be the beginning of your awakening. It will be painful at first, of course, but the beginning of your awakening, we grow through the challenges of life.

So instead of imagining some situation that would be ideal, work with what you have. That is the training ground for your spiritual awakening is working with what you have. And within that practice, if you wish to do so, practice manifestation for this or that.

But the challenge is here, not just the manifestation, to stay connected with the present without losing yourself in what you want to manifest. Not losing yourself in the doing. Do, you can't escape.

You have to do while you're here in this form. You have to somehow participate in the doing of things, but don't lose yourself in the doing. That's equivalent to lose also to losing yourself in your mind, the thinking.

They go together. If you lose yourself in your mind, you also lose yourself because mind is the most fundamental doing is the thinking that you do, that you people do all the time. They do the thinking.

So if you're completely identified with the thinking, you lose yourself in your mind and you do things, you're lost in the dimension of doing. That's vitally important to always bring back awareness to the present moment. Always, that's the entry point into the being dimension.

So always as much as possible, return attention to the present moment so that you can, you discover the wellbeing that is there within you that is inseparable from the vertical dimension that's the present moment. And then yes, if you're engaged in doing, you will make sure that what you want to manifest, that's not something that ultimately you do. It's something that happens for you.

So when you, let's say you have a goal and you visualize it, if you feel that you have to create it, that's not it. There's a power greater than you that creates it for you. If you have to write a book, if you have to give a speech, if I have, let's say, well, not these days, but often I give talks to people.

Let's say the average number is 3,000 people. I give a talk to 3,000 people. If I thought I have to do that, now I have to do this talk, that would be very stressful.

And that stress would prevent me from giving a good talk because it would not be connected. The talk happens, is the talk comes from the depths of the being, uses my mind, and then the words come. So there's no sense of doer.

That is perhaps the secret. And then also the Indian teachings such as Advaita, the teachings of non-duality, they often, very profound teachings, non-duality, it means that you are not the doer. If you think you are the doer, then that's a state of illusion.

And then you're, of course, still trapped in ego. The doing happens, that happens through you. So you allow it to happen.

Your mind just, it focuses, but it's a bit like, you can have a steering wheel or something, your mind wants to achieve, it says, wants to achieve this or that, but the power comes from somewhere else. It's not you, you don't have to do it. Also very important to lose the sense of doer once you have achieved something, some kind of great success or small success.

One could fall back into the sense of, I did this, oh, I did it, yeah, I did it. That would be falling back into illusion. All the great, let's say, the people have achieved very great things.

They have the greatest composers or artists or brilliant insights that certain scientists had that were not arrived at ultimately through thinking, was a preparation for the inside, like theory of relativity suddenly came to Einstein. Suddenly the realization comes, the deepest things come as gifts from that realm of unconditioned intelligence. That's where the power lies.

If then you have achieved something and you have the sense, I did it, your ego claims possession, it takes credit. If your ego takes credit for something, then you're beginning, the power becomes obscured again. For example, when I had in my twenties, when I thought I was very concerned about how is my life going to be?

What am I going to achieve? Am I going to achieve nothing? I wanted to be, the ego was very strong, wanted to, it was fearful all the time, anxious all the time.

If somebody had told me, you're going to be a great spiritual teacher, the ego would have said, oh, that's great, it's wonderful. Well, let's say a psychic had told me that, and the psychic, if it had been a good psychic, he or she would also have added, but you have to die to yourself first. So when you become a real teacher, it won't feel as if you had achieved something.

So if this, then I would, my ego probably would have said, oh, let me think about it. I don't know if I want that. And as to this day, I don't have the feeling that I have achieved these books.

It's just, it's nothing. It's not, I didn't do it. It's, yes, there is a sense of satisfaction when people come and say, often happens, people say your books changed my life or something like that.

It's lovely. It's satisfying. But I know there's no, who am I?

I think there's just, there's just a consciousness. That's, there's no, there's no separate entity that has achieved something. This separate entity got out of the way, and then

the consciousness could use that mind.

That's all. I haven't achieved anything. So spiritual awakening is not an achievement.

It's a realization. That's very important. So your practice then is the doing and the being, be engaged in doing and manifesting and then losing yourself.

It'll happen several times. You will lose yourself in the doing, and then you realize you lost yourself. For example, when some negative state arises, stress arises, very clear indicator that you've lost yourself in the doing, stress arising.

Impatience, anger, complaining, you lost yourself in the doing. That's, and then it's, ah, and then return. And then it deepens, it deepens.

And then you truly, through the challenges, partly challenges that you create for yourself in a good way, because you want to create this or that. And the challenges that seemingly come out of nowhere, personal or collective, you work with that. Those are necessary for the evolutionary process.

Even the viruses are necessary. It's strange to say that. The viruses are necessary for the evolution of human consciousness.

Very strange, but true.

[Speaker 4] (4:35:40 - 4:35:55)

Thank you. And a big thank you to Haifa, Annie, and Zainab for your very good questions.

[Speaker 1] (4:35:56 - 4:35:56)

Thank you.

[Speaker 4] (4:35:57 - 4:36:12)

And Eckhart, a big thank you to you for your very good answers to these very good questions. I wonder if we could end together, just in a few moments together in presence, if you could lead us in that.

[Speaker 1] (4:36:13 - 4:36:21)

Yes. I don't know if everybody can see the number of people on the screen. I'm not sure how that works.

Tammy, do you know?

[Speaker 4] (4:36:22 - 4:36:24)

I don't know, Eckhart.

[Speaker 1] (4:36:24 - 4:41:24)

No. I was going to suggest if you do see several people on the screen, then that could be your meditation practice as we started with that. If it's not, if you don't see the images on the screen, I'll just briefly describe it to you again.

And then we'll have a moment of stillness. So if you're, it's so beautiful. I'm looking at 15 humans, including myself.

Each one has it in its box. And I'm not thinking, I'm simply, I can also look at each one of you briefly in turn and feel the consciousness that does the looking and the consciousness looking back at me. It's the one consciousness.

There's only, we are one, the one being, the one consciousness. Then names and forms become almost irrelevant. Also other things become almost irrelevant, such as gender, age, personal history, color of your skin.

Those things recede to the periphery, the background. And you realize that which is beyond those external appearances. So if you can't see it now, next time you see people on Skype or Zoom and you have several people, practice a moment of thoughtless awareness, looking at each person and then the totality and realize there's only the one consciousness in disguise, disguising itself as a man or woman or black or white or whatever color or whatever age or personal life situation, whatever it may be, is the one consciousness.

And so a moment of stillness when we become aware of ourselves, or let's put it in the first person, I become aware of myself as consciousness, not the person. The person is a temporary appearance. In essence, I am consciousness.

And that in itself, for a limited period of time, occasionally, you could use that as a pointer, I am consciousness, to occasionally say to yourself. But after that, there's a stillness. The truth is not in the words.

The truth is the words are the pointer. I am consciousness. And that consciousness is the consciousness of the universe, of course.

It's not a separate consciousness. That's amazing. It frees you from this limited, absurdly limited sense of identity of who you are.

And yet you honor that also. It has its place, short-lived as it is, it has its place. Whatever it is, you honor it.

Race, gender, whatever you, it's fine. It has its place. Essentially, it's not who you are.

Thank you to all of you. We will meet again.

[Speaker 4] (4:41:30 - 4:41:39)

Thank you, Eckhart. And thanks everyone for joining us and for the work and joy of Conscious Manifestation. Thank you.

[Speaker 1] (4:41:39 - 6:27:53)

Thank you. Well, Darwin made a great discovery. As everybody knows, it's the discovery of the evolutionary process of life forms.

So that's which is undoubtedly the case. Unfortunately, at the same time, there's also what I see as a very grave error in that. It has had enormous consequences.

And the error behind the theory of evolution is that it is purely chance that there's absolutely no guiding intelligence behind it. And that has seeped into the collective consciousness of humanity, has affected millions of humans, whether they know it or not. And it's there in the mainstream culture.

And that is that the universe is largely purposeless. Everything is a product of chance events. And at one stroke, that has removed meaning and purpose from the whole of existence.

Although some philosopher tried to rebel against it and come up with some secondary purpose, existentialist philosophers and so on. Or Nietzsche said, of course, his famous statement, God is dead. And he also said somewhere that humanity must give itself a purpose since God is dead.

But I don't see how that could work, to come up or invent some kind of purpose. But if you look with an unprejudiced mind at all the phenomena on our planet, the life forms on our planet, I believe you will find that there could not possibly be not a guiding intelligence behind it all. The whole idea of manifestation is, of course, based on the premise that there is underlying the world of phenomena, the sense-perceived world, that there is a substratum of intelligence that is, of course, invisible to our senses, that there's a substratum that underlies all the phenomena in the universe.

Whether you call that God or divine intelligence or the emanation of God, if it's not God, there may be a source from which this field of intelligence continuously emanates in the same way that light emanates from the sun. And it's not only through looking at the phenomena around you with an unprejudiced eye that you will discover that there must be an intelligence behind that. Even more importantly, you look into yourself.

And I've been using the expression a substratum of an unseen space or field. And of course, if that's in the universe, it must also be in yourself. And so the best place to look

for it is in yourself.

But if you look for it, you may not find it. That's the problem. In fact, if you look for it, you probably won't find it.

And the reason is that this intelligence is formless. So it cannot become an object in your consciousness like everything else that you perceive or are aware of is an object that arises in your consciousness. I call it your consciousness, but it's not yours.

An object that arises in consciousness. It could be a sense perception. There's a table, a tree.

You're aware of it, the object arises. It could be a thought. The thought form arises in consciousness.

It could be an emotion or feeling arises in consciousness. But if you look for the underlying intelligence, it cannot become an object in your consciousness because that intelligence is the eternal subject. So you can never say, there it is, I found it.

All you could say if you realized it is, I am it. If you say, I am it, there's no duality because it and I are one. But if you say, there it is, or I found it, then there's a duality.

There's you and there's it. And who is talking if you found the intelligence? Who are you?

So the answer is quite simple. And that is, if we now come, let's say, let's use an analogy that you're looking for it. And this looking is like a beam of light.

I'm looking for, where is that intelligence? That thing that's looking, which is not a thing, is it. So the very consciousness with which you're looking for it is it.

That's why you are what you're looking for. So if you're looking for God, ultimately that applies because God is another word for it, whether, although I would say that the intelligence that underlies the universe in my worldview is the emanation of God. It emanates like the light emanates from the sun, but it is as an emanation, it is inseparable from God, from the source.

And the consciousness that you are is essentially that emanation. The consciousness is the light, so to speak, that emanates from the source. So you, the essence of who you are, which is consciousness, emanates from the source of all life continuously and is not separate from it.

In that sense, if you say, I am God, you are both right and wrong. In the same way that if a ray of sunlight said, I am the sun, it would be absurd because the ray of sunlight is nothing compared to the sun. So you could laugh and yet the ray of sunlight is undoubtedly still in connectedness with the sun and is part of the sun.

Although I would recommend to the ray of sunlight not to say I am the sun because it sounds a little absurd, but ultimately it's true. So can you become aware of yourself as that consciousness? And when you become aware of that consciousness, then you are in touch with the underlying intelligence of the universe.

But even that is not totally correct when I put it in, use those words. You are in touch with the other, again, immediately as the moment you use language, you create a duality. So it's better to say you realize yourself but when you realize yourself, then you're ultimately there is no you apart from the universe.

So that realization is the universe realizing itself. The universe that temporarily comes in the disguise of a person, a little brief, very fleeting emanation, a very fleeting form it takes, but in that very fleeting form, it realizes itself, its own nature. Now we've talked before about the universe delighting in creation.

It delights to create, it creates continuously, it's continuously active. Everywhere there's life arising, continuously active and infinitely abundant. So there is at the source of all life, there is an infinitely abundant source that is the sun is a good analogy or example of that because the sun, it's unbelievable that there's an outpouring of energy.

It goes on for millions, millions, millions of years, although it has also a lifespan, but relative to our lifespan, we could virtually say the sun is virtually eternal. It's not eternal, but for millions and millions of years, it's an inexhaustible source of energy that gives life to everything, physical life. And so there's a deeper source out of which the sun has also come.

That is, the sun is also a creation of that. So life, the universe loves to create, it's infinitely abundant and you are an intrinsic part of the universe. So creation or creativity is also part of what your purpose here is.

And we'll look at that in more detail. So that's it. You could say then that the universe delights in, you remember we use the two terms being and doing.

The universe delights in doing. But now we could say that this, the doing is the outward movement of the universe. It is the creative outward flow of the universe.

It flows out, but there is an opposite movement at work in the universe and that is the pull back to the source. So there are two movements in the universe. There's the outward flow into manifestation and there is a pull back into the unmanifested source.

So the universe exists. There's a tension that is part of the universe that is the pull back to the source and the outward flow of continuing creativity. The pull back to the source is manifested as you experience even the most unconscious human experiences every few hours.

The universe pulls you back into the unmanifested and it does that not only to humans, it does that to every life form, except perhaps the most rudimentary life forms. And we call that sleep. There's an irresistible pull that pulls you into that state where you disappear temporarily.

First you go through the dream stage and then, as is well known, you go into dreamless sleep, the deepest sleep where there's nothing. And you have to go there every... Isn't it amazing that all human beings and all life forms, every few hours, they become completely and now literally unconscious.

Every few hours, the entire planet goes... Now, to us, it's so normal that nobody... You don't even wonder, of course, I need to sleep.

But isn't it strange that there's that movement that nobody could resist? And if you try to resist it, you would become insane and you would die. If you resist that pull.

And that's very unconscious. It's unconscious, you have to go there. That's one manifestation of the movement back to the source, without which the universe could not exist.

It needs that continuous movement back to the source. But another manifestation of that is the fact that every life form is short-lived. So, sleep and death are manifestations of the pull back to the source.

Everything needs to not only sleep, it also needs to... And sleep is a form of death, although the physical body still survives. You temporarily die.

When you die, if you go to sleep... For people, death is such a terrible idea. They think, oh my God, death.

You die every night. Except when death, you don't come back into this dimension anymore, which would just be another sleep form. Is it so terrible that you go to sleep and then you don't wake up in this dimension anymore?

Or you don't wake up at all, even if that's where the case, that's not so bad. I believe it was Mark Twain who said, he said, I don't understand why people are so afraid of death. He said, you were already dead for millions of years before you were born.

Was that so bad? But of course, you were not dead. The essence of who you are is consciousness and consciousness is timeless.

But the important thing here is to see that there is a pullback to source. There is a pullback out of that every life form, that which animates the life form is pulled back after a little while. And that's called death.

The form then collapses. But then a point is reached in the evolution of the universe

where this pullback manifests in a different way. And this is what is happening to us here.

We return consciously to the source, not unconsciously. When the mind ceases, consciousness remains. It's like being awake in dreamless sleep.

And that's an amazing thing that is possible. That is a conscious return to source. And that is something that, as far as humans are concerned, is a relatively recent thing.

Only a few thousand years, which is not much. And only a few, of course, have consciously realized that this return to the source is possible. Then some of those didn't want to come back and to join the outward movement again.

So there've been, in the past few thousand years, spiritual, humans who had spiritual realization lost all interest in participating anymore in the outward movement of the universe because it was so fulfilling to realize the source of their being that they said, what, I have no reason for doing anything anymore. What would the reason be for doing anything? This is the source.

This is the time, this essence of who I am. Now, these people still, even in India, they're still ascetics who have given up all desires as far as participation in the creative process is concerned. And they're just immersed in being.

In Christianity, you have to go back a little bit into the past to find people like that in the Middle Ages. There were hermits and ascetics also in certain monastic traditions. Or if you go back to the early times of Christianity, there were the desert fathers.

These were hermits that lived, they didn't want any more contact with any other humans. And they lived on almost nothing. They eating locusts and living in the middle of the desert.

Some of them became almost, became spiritual teachers. So they attracted some people who thought, wow, this person has something incredible. He has this emanation.

What is that? So some attracted followers, but they were not interested in followers. So when you realize the essence of who you are, then this also happened to me for a while.

I lost all interest in future because future implies that it's still something for you to do. And all doing happens, of course, when you have a, it needs time. Any doing needs time.

And I'd lost interest in future because the present was so fulfilling. And for a couple of years or so, I lost that interest completely. And then gradually, as I was approached by people, they asking questions and I started to explain more things that I didn't know I knew, just came out of my mouth.

And so in a way, ever since I've been doing, but paradoxically, my doing is the teaching

of being. So when I travel to give a talk or something like that, I seem to be doing something. And then I give it or I write a book that's doing.

But all the doing that I do is in the service of being. So it's a little paradox there. But I still do other doing too, of course.

I take a shower in the morning and go shopping. And so there's the doing that's associated with everyday living. So you will discover in yourself the two movements also.

You will be pulled into just wanting to be and then also you realize, oh, there's something for me to do here. You will feel a desire arising to create. The Buddha said, the greatest obstacle to awakening is desire.

Now he was speaking of this longing for fulfillment that arises from the egoic state of consciousness, which is always unfulfilled. And so the longing of the egoic state of consciousness is the desire that the Buddha speaks of. But now the question arises, does the universe come to the end of its desire?

Because the universe has a desire to create too. I don't know if we probably should call it desire in the case of the universe. It just does it.

It creates. Does it stop creating when through a human it realizes its own source? It realizes its essence?

Or is it possible that then a different stage happens in the way in which the universe creates? A different stage of the evolutionary process of the universe. Before the universe created, all the life forms were undergoing an involuntary movement, were part of the creative process.

Involuntary way. But now as humans awaken, yes, the temptation may arise in some to seize from all creation and to simply enjoy being. And I'm not saying that every human needs to create.

There is a long contemplative tradition in many spiritual movements, many spiritual traditions. There's a contemplative stream. The contemplative stream is there in Christianity, in mystical Christianity.

It's there very strongly in Buddhism. It's there obviously in Hinduism. The Sufism in the Islamic tradition could also be considered as the contemplative tradition.

The contemplative tradition is your main purpose is to remain rooted in being. There are not many humans that are called to that. There are not many humans for whom that is a purpose, but there are some.

I have a name that I've given them in one of my books. They are the frequency holders. These are humans who have no particular external purpose except to be.

Of course, they have to do something. Every human has to engage in some kind of activity, but the activity may be very simple. It may be something to do with plants or gardening or something to do with their hands.

So that might be a lovely, beautiful activity or a very simple job perhaps. It could be anything. It could be working in a simple job that gives them enough income to live on.

And they have no desire beyond that. That there are some humans, but there's a danger in that also. And that is that they will gradually, without knowing it, experience a decrease in their alertness and they may fall below thought instead of remaining above thought.

This course is primarily directed at the majority of humans who still have a purpose in this lifetime. And the question is, what form does this purpose take when the ego is no longer active in you or the ego has subsided substantially or has even disappeared? Because anybody who is in connectedness with being, with the essence, is no longer dominated by the ego.

Although it is possible that, and this is very common, that humans fluctuate in the degree of their realization. They fluctuate, especially after they first discover the possibility of living in connectedness with source. They fluctuate, they lose themselves again and again in the world and ego returns.

Then they suffer. The suffering wakes them up again. Then they return to being and then they remain rooted in being.

And it is often the challenges that every human encounters that are actually the most vital thing that drives you back when you've lost connectedness with being. The challenges, which means the difficulties you encounter in life, the obstacles you encounter, the breakdowns you encounter, the illnesses, the losses. Those challenges, the difficult periods for many people, those challenges increase your readiness to reconnect with source.

They drive you back into yourself once you have reached a certain stage. So you need the challenges. Be grateful for the challenges because they will gradually help you to stay connected with source.

And then the challenges still arise, but they are not all that problematic anymore. Now, when you are connected with source, many of your aims will change. At first, you may experience a complete absence of aim for a while because you're simply, it is so enjoyable to remain immersed in the joy, I could call it the joy of being, because there's a deep underlying joy in being, in just being, in experiencing yourself as being.

This is why in India, in Indian spirituality, they have a word for it. And that word is sat, chit, ananda, which is really stringing together three words, sat, chit, and ananda. Sat

means being.

Chit means consciousness. And ananda means bliss. And these three are three aspects of that state of connectedness with being.

Sat, chit, ananda. Awareness of being, sat, chit, chit, consciousness. Sat, being, consciousness of being, is, at the same time, ananda, which is usually translated as bliss, but it could also be translated as, I would prefer joy, deep, it's not pleasure, because pleasure is some substance that's something you take on from the outside.

That pleasure is something from the outside. Even if it's the outside, even your body is the outside. So even sexual pleasure would be, I would consider an outside thing.

You derive pleasure from your body. You derive pleasure from a substance, from food, from whatever it may be. Pleasure, joy, is not taken from the outside.

Joy arises from within your innermost nature. So I prefer joy to bliss, because bliss sounds a little bit too out there, ecstatic, and you go, oh, I'm in bliss. It's not that kind of, joy is a deep abiding sense of deep alive peace.

So being, consciousness, bliss, the connectedness with source. And your first inclination may be, well, this is, I don't really want to do anything anymore. And often people have approached me with that question and have said, I have lost the desire to do anything or I don't have ambitions anymore.

And I'm getting a little worried sometimes when I'm start thinking about it. But otherwise, when I'm not thinking about it, I'm actually fine with it. So that you may experience that.

And now the important thing is for you to become alert. And it's almost in a kind of listening, attitude of listening. Ask yourself, what is there while I'm still here in this dimension?

What is there for me to do? So this is the doing that does not imply loss of being. It is a doing that is inspired by being.

So you have to enter a state of a kind of alert listening and ask yourself, well, do I continue with my job? For example, you may have to go there anyway to earn a living. Do I continue with my job and don't?

Or are there other things for me to do? Or is there a way in which I can deepen what I'm doing already? What is it that the universe or the intelligence that underlies the universe wants me to do?

So it's not a question anymore of what do I want. It's not a question anymore of what do I need. The question is, what does the universe want from me?

How does the universe want me to contribute? And then you can treat it as a kind of meditation. It's also possible that you will know it very quickly that there is something for you to do.

And a vision may come to you, or you may find that what you're doing already, you now bring a different state of consciousness to what you're doing already. And that changes the way in how you do what you're doing already. It could be a job that you're doing, but suddenly you're doing it very consciously.

Suddenly the way in which you treat your job changes because you bring an attention to it. And then you may not necessarily be called upon to change what you're doing, but how you do what you're doing changes. And how you do what you're doing is always more important than the what.

The how, how implies what is the state of consciousness behind the doing. The how is always more important than the what. So then people have reported to me that they realized that their present activity was not the best vehicle for bringing consciousness into this world because they began to realize that actually my purpose is to bring the flow of consciousness into this world.

I am the bringer of consciousness. I am the vehicle through which consciousness enters this dimension. And it can enter this dimension in different ways.

Consciousness through me when I'm connected with the spacious source, the formless unconditioned consciousness, then this intelligence is no longer obstructed by the egoic mind. But this intelligence will use your mind. It will use and inspire your mind.

Your mind becomes a vital instrument for the expression of this intelligence. Not the only, not the only, but a vital instrument. When I say not the only, I mean that this intelligence can also simply emanate from you wherever you are or whoever you are with.

If you are connected with that, then you represent that stillness, that it comes, that people can sense that there is something in you that is so deeply rooted in being that people just want to be near you or they ask, they want to figure out what you're all about. And so, or even if they don't, that you just, in any interaction, you emanate that vitally alive peace that transcends the person or the personality. That has nothing to do with the person or the personality.

So you can bring consciousness into this world simply by emanating, yes, but probably there will be more for you. There will be also doing involved. You can also, yes, of course, you can also emanate consciousness through, you could emanate through any activity that you engaged in and you find that it gets taken over.

Suddenly the activity becomes empowered or inspired by this greater intelligence. So

the wonderful thing is it could be a dance, it could be artistic creation. It's, you're in a connectedness with this unconditioned intelligence.

Now, the unconditioned intelligence can only express itself if it uses your mind in certain ways that have to do with the actual conditioning of your mind. So in other words, the unconditioned intelligence through my mind cannot come up with the greater intelligence or a great answer to what is a solution to Einstein's problem that he never solved of the unified field theory. And I can predict that the answer to this will not come through my mind, nor will the answer to any great mathematical problem come through my mind or whatever else that my mind is not suitable for, has not been trained in that way.

But my mind is good with, it's been trained with words. So it, perhaps the only really useful thing at university was it trained my mind to be able to formulate sentences coherently in writing and able to analyze and look at how to use words and learning to think more clearly. And that's fine because the mind is a beautiful, wonderful tool.

We've been talking about the mind as an obstacle, which it is when you are possessed by it. When you are possessed by it, the mind is your pseudo self. The mind is the false self.

The mind is a great troublemaker. The mind creates havoc on the planet. The mind is lethal.

The mind is the unobserved egoic mind in its collective aspect is dangerously insane. Just look at the history of humanity. Look at the hundreds and hundreds of millions humans killed by other humans in only half a century, the first half of the 20th century.

Not only world wars, but hundreds of millions of humans killed by their own governments. Is it Germany is well-known, Russia is not as well-known. Hundreds of millions of humans killed come in China, Cambodia, the most recent thing.

Half, we visited Cambodia a few years ago and saw the havoc that when they had their regime of the communist regime of Khmer Rouge, almost 50% of the population killed. So it's totally the, don't underestimate the insanity of the human mind in the absence of awareness, in the absence of that deeper consciousness, the mind that is totally self-possessed. It's an entity that inhabits human beings, pretends to be who they are, is bad enough as the individual egoic mind, but infinitely worse as the collective egoic mind.

The infinite says, I, I, and it's looking for enhancing its I and the collective mind says, we, we. And so it needs its enemies and it will create enemies and it loves its enemies. It defines itself through its enemies and then it seeks to destroy its enemies.

Although if all enemies were destroyed, its whole pseudo identity would collapse because without the enemies, you have no identity whatsoever. So don't underestimate,

but also see once the shift has happened, the mind is no longer egoically possessed. Then for the first time, you can actually think clearly.

You can only think clearly when you have the ability to be still. It's only, you can only think clearly when you have the ability to not think. Not, it's not even a requirement to not think for long periods of time, just the requirement to not think for, to have these, the spaces when you, when thought subsides and you're just present.

We'll do some exercises later on. Thought subsides and you're just present and there's a stillness, an alert stillness. And any situation that you, that needs some kind of action, that is a challenge, a problem, a situation that you need to deal with, you look at it, so to speak.

Which means you direct your attention to it and you become still and alert. And after that, whether that lasts for half a minute or five minutes, then you start thinking again. And if not the first time, after a few times, or perhaps the first time, when you start thinking again, the likelihood of coming to a, an intelligent decision, an intelligent action is far greater now because you're in touch with the unconditioned dimension of your consciousness.

And so that your mind is able to be much more intelligent suddenly, truly intelligent. That is not necessarily the intelligence that is measured by IQ tests. IQ tests measure a certain aspect of intelligence, but intelligence is vast.

And the intelligence that you are now in touch with is not in its raw primordial state, isn't the conceptual intelligence. Although eventually it might be translated into concepts when you start thinking and speaking and this thinking and speaking is empowered, but you contact this intelligence, you are this intelligence in its non-conceptual form or no form. It is non-conceptual intelligence.

This is not something you could measure. Certainly no IQ tests for it. You might be interested to know that I just cannot do IQ tests.

My mind does not work in that way. So my mind, the underlying intelligence would not be able to use this mind for certain purposes that require the IQ type of intelligence. So I'm not going to come up with any great discovery in the field of mathematics, physics, and so on.

But other people may. Einstein had a mind that was naturally, without even having to read any spiritual books or going into spiritual teachings, Einstein's mind was naturally attuned with that stillness. So he was not, he was a very slow, his mind had a natural slowness.

His mind was so slow, which meant he could think deeply, thinking deeply means becoming still and then thinking. Becoming still and then thinking again. Stillness,

thinking.

That's what we mean when the actual meaning of thinking deeply as anybody who has made great discoveries whether in science or incredible creations in the works, in philosophy or literature or music, anybody who is able to be truly creative is able to think deeply. But think deeply means you have a balance between being and doing. Being and doing in balance and you think, deep thinking deeply means to periodically dip into no thinking.

Then thinking becomes deep and creative. So the underlying intelligence will use your mind and it will use it in a way that it is able to use your mind so your mind is not going to be, the intelligence cannot use your mind for something that your mind is not suitable for or trained for. Of course it could be trained in the future, but it would seek an avenue of expression that corresponds to an ability that is already there in you, but perhaps undeveloped as yet or already developed.

So you become a vehicle for consciousness to come into this world in one way or another. It could just be in personal relationships of, let's say you're in a helping profession. If you're in a helping profession, the way in which you relate to others, let's say you are a nurse, you are a doctor, you are a therapist, you are a hospice worker, the way in which, or you bring up your work in a kindergarten or you're a teacher teaching children, the way in which you relate to other humans will change.

There is a dimension, an added dimension to it that changes the way in which you affect other humans. And so it may be the case as you become more conscious, the conscious manifestation does not always mean something totally new. You could manifest a higher consciousness without changing what you're doing.

Simply a change just happens in the way in which you are doing it because when you are rooted in being, every human interaction, in addition to whatever the interaction is about on a superficial level, in addition to that interaction, there is an energy frequency, so to speak. There's an energy field, even in short interactions. And you don't do it by choice.

There's no thinking involved for that. You don't think, okay, I'm now affecting this human being. None of that.

But there's simply this underlying stillness brings in a deeper connectedness with every human being. And in that deeper connectedness with every human being, something responds in the other humans. They may not know that, but something you call forth their essential being too.

And it might not have any lasting effects or it might, but it might just be something. And then they meet you again and there's something there. So this is potentially wonderful for anybody whose job involves dealing with human beings in whatever capacity.

So as this shift in consciousness happens, the way in which you do what you do changes and for those people, that may well be that you continue doing what you're doing, but now with this added dimension. Or it could be that you, as you go into that stillness periodically and you realize there's something else for me to do rather than doing what I'm doing now, but what is it? You ask the question and you may get an answer as a thought or a mental image or as an external event, meeting a person or someone who says this or that, or something coming to you from the external and seeing, oh, there's something there, something for me to do.

So the first step is often if you feel, but the important thing is, whatever it is that you are doing at present, continue to do it until you find something else arising. But while you do it, even if it's a repetitive thing, bring as much consciousness to it as you can. So the manifesting, the deepest level of manifestation is not the manifestation of external structures or events that may come later.

In the first instance, manifestation is the manifestation of a new state of consciousness that emanates from you. And that happens naturally when you live in connectedness with being. The transcendent dimension, which is what it is, then changes the entire way in which you experience reality.

Initially, before the transcendent dimension remains a permanent thing within you, permanently manifesting within you, you need to invite it into your life. Remember to invite it into your life. And that's a practice.

And that's a practice that your mind, egoic mind will tell you that you are too busy right now and you just have to deal with this and that and the other first before you can bring the transcendent dimension into this moment. You say, well, not now, but let me first do that. And then there's something else.

And then there comes the excuse in your mind. And this is something after you've already had glimpses of it, perhaps here and now. You've had glimpses of it in yourself that there have been brief moments when thinking subsided and there was a sense of well-being and connectedness and peace.

And then the mind came in and said, yeah, but you've got problems. You should really, should be thinking and solving your problems first, shouldn't you? Now you have to be aware of this trap when you've had glimpses of realization and then be aware of the trap of the mind coming in, the conditioned mind and says, this doesn't help you deal with your problems.

There's so much you have to sort out. Why don't you do your spiritual work when you have sorted out your problematic life situation? First, I need to find more job security because my job is so uncertain.

I just can't settle down to any kind of inner work. I've got too much to deal with there and there and there, too many demands. I can't, maybe next year when I'm on vacation, I can try it.

Or you can think some imaginary thoughts that if only I had enough money and I could be at this very peaceful, I wouldn't need to work anymore and then I could really do it. That doesn't work. So you start with where you are.

When your mind says no time to do it, then you do it anyway. And I'm using the word do in the wrong way because actually what happens is you relinquish doing for a moment. Bring in transcendent moments into everyday life.

Transcendent moments. One conscious breath. Looking at the sky for a few seconds.

Looking at a plant in your office, in a plant in a pot. Looking at the plant for a few seconds. Feeling your inner body for a few seconds.

Looking at any object for a few seconds. Listening to any noise for a few seconds without labeling it mentally, without interpreting, without judging. Looking at something without interpreting, without judging.

Appreciating it for what it is. Every day I'll tell you this, and it's not a practice, it's a natural thing. I sit in my living room or my study or I stand and I look around at the room and the pieces of furniture and I love that presence of those things.

They have that lovely, they're just so still. They have a still, just a very simple beingness, a very simple presence. They just are.

And I look and it's lovely. Or I look out of this window, there's the sky. I had to resist, become aware when I got my first iPhone.

The screen is so seductive that I noticed after a while, usually I would wake up in the morning and I look out of the window and well, then you see what the weather is like or look at the sky. And then I noticed I had the phone next to my bed and one day arrived when I woke up and I reached out and took my phone to find out what the weather was like. Why didn't I look out of the window?

There was an abstract weather app and it said, oh, today it's cloudy. Oh, well, I could have known that by just looking out of the window, that much better. This is just a tiny example how seductive these things are.

So leave them well alone so that they don't impinge upon your life unnecessarily. You have to be really careful because this inviting transcendence into your life is greatly impeded, hindered, not only by all the things that happen in your life around you, not only by your own mind, but also by all the devices that the mind has created in order to

amplify itself. I'm not saying that these devices are all negative.

Potentially, they could also help to live more consciously, but it's still the influence they have on the mind at the moment, especially in the young generation, cannot possibly be regarded as helpful as far as awakening is concerned. In fact, could probably have the opposite effect because the clutter they inflict on your mind is just inconceivable. The clutter of totally useless information and knowledge, the clutter of amplifying your egoic mind by creating an image on the screen of who you are that you present to the world, that you send out into all your hundreds of so-called friends, many of which have never met you.

And you send, this I'm talking, young people do that a lot. Up to what age, I don't know. And you have to be really careful with that because if you get so involved in that, how can the transcendent dimension arise in you if your mind is continuously cluttered and continuously barred with new input?

So you need to create spaces as much as you can. Invite the transcendent dimension into your life. It perhaps can be done with the devices because there are some apps on there that are actually miraculously, that you can get apps that actually create stillness in you.

You can find out what they are. It's not difficult to find. So they can be used in a good way too, but better than any device, invite transcendence into your life as much as you can.

We'll do more exercises later. This is for daily living. And then gradually it stays with you even while you're engaged in other things.

And then you are asking what remains for me to do while I'm still here in this body, so to speak, in this dimension? What is it that the universe wants me to do in order to bring consciousness? Is it just to bring more consciousness to what I'm doing already?

Is it writing a book? Is it writing, creating artwork? Is it setting up a company as a conscious business?

Is it going somewhere in the world and help people? So many, is it creating a YouTube channel and teach people to live consciously? Anybody can do that.

So there are some good aspects to the technological revolution. Anybody can get any message out into the world. And in many cases, it's insane or mad or meaningless, but there are people who are doing wonderful work.

There are individuals who are affecting thousands and hundreds of thousands of people through just creating a YouTube channel and there are now some spiritual teachers that have become well-known only through YouTube. So there are possibilities. The universe

will then show you.

Now, how does it show you that? It shows you that as a vision, a realization, or something coming from outside of you, somebody talking to you and suddenly suggesting this or that. The interesting thing is when you are connected with a transcendent dimension, the intelligence works not only through your mind, although it does that too, the intelligence works under the surface of things, affecting other people and situations that become helpful to you.

And this especially applies once you know what it is what you want. Once you have said, now I know I need to do this, then you begin conscious manifestation. Once you know this is the course of action I want to take, this is the vision I have, this is what I want to do.

That is, and you realize, how do you know that that's not your ego? Well, you know that because it arises not out of a sense of lack or neediness. The best recognition that it's not your ego is first of all, the act of doing whatever you are doing towards what it is that you want to achieve.

And it may be that you're starting to use conscious manifestation techniques such as affirmations or visualizations. Those are the two main techniques. We may look in detail later.

Affirmations that state certain things, visualizations. Everybody has, most people have heard of vision boards. And again, this is something that the universe wants to create through you.

That is not something that you come up with because you need this to make you feel better or more complete or more fulfilled. Once you start acting, in addition to using affirmations, you begin to take action because you need the two. The affirmation is putting out a thought into the universe and thought is creative.

This is a thought that's not a conditioned thought, but a thought that is a statement and that goes into the formless and creates form. And you think you are doing it, but really you are not doing anything. The universe is doing it through you and through your mind.

So it's a secondary creation. The universe, instead of creating directly a plant, a fish, an animal, a tree, it creates through you. And when the universe creates through you, secondary creation, and that's the next stage in evolution, the universe uses your mind.

The intelligence uses your mind. And then there may be a case here for affirmations because an affirmation is a thought that you send out that is the blueprint, so to speak, for creation of form. Before form arises, it's a thought that applies on every level.

Before you build something, you have the thought of what it is. Before the architect

builds a house, the architect has a thought and then the architect takes action. Now, let's stay with the architect for a moment.

This architect, the usual way is, let's say the architect has a plan for most fantastic building. And so the architect begins to work. First, it's in the mind and then it's on paper and then it's on the computer.

But first, the house is in the mind and then it gradually translates into external form. It goes on paper, goes into the computer. And then, of course, let's say the architect, then there are other factors involved.

And while he or she is engaged in the act of creation, still, if the architect is in touch with the transcendent dimension, he or she will be able to, in the act of creation, become still and then create. Become still and then create. Or continue to create with sensing the power of presence in the background and then create and think and draw and think and draw.

So the creation becomes inspired and then perhaps there's a stage where the architect says, okay, I haven't actually found anybody to finance my building. This is the most fantastic. Most architects don't work like that.

But let's say this one does. The architect, okay, now this is the most fantastic thing. It's coming through me.

But now I need somebody to finance it. This building will have wonderful feng shui and wonderful emanation. People who are in it will greatly enhance their wellbeing.

And I know this is going to be wonderful. Not like the carbuncles, as Prince Charles calls modern architecture. No, it will be very different.

And this may be a place where the next step could be an affirmation that you're stating that you're finding someone who is happy to finance this. And this affirmation would never say, no, we'll look at it in more detail later, but let's just start with this. If the architect says, I'm going to find somebody, or let's say, I want to find somebody who is happy to finance this beautiful building, that's not a good affirmation.

Because you say, I want to find somebody means you haven't, it's not, that person isn't there yet. I don't have that person. You never say, I want, you never say, I need.

You never say, I will, because that's put it into the future. All affirmations need to be stated in the present tense. I, there is somebody who is happy to finance this wonderful project.

There is somebody who is already waiting, only waiting to finance such a beautiful project as I have. And I know this person is in my life now. And next, you always add a

little thankfulness to it.

I'm grateful for having this person who is financing my great work of art. Now, I'm going to read from the Bible. This is very important in case you don't know it yet, what Jesus says about manifestation of this kind.

Here it is. Therefore, I tell you, whatever you ask in prayer, prayer is a term for affirmation here. Whatever you ask in prayer, believe that you have received it and it will be yours.

Believe that you have received it and it will be yours. Now, that's the key statement. It's not that you're going to receive it.

On an inner dimension of consciousness, it has already happened or is happening. It's the present. It's not something that's going to, then no affirmation is powerful and it's going to work unless it's already the case.

And that is called faith, that you have the faith that this already, now, what does that mean? To have the faith means you can sense the power that creates this, the power that is inseparable, the power of being that you sense is the unformed version of what it is, the form that you want to bring about. So you can already sense, to put it, let's put it in more simple terms for a moment.

There's no difference between making that statement and at the same time feeling what does it feel like to sense the reality of what you're saying. So there's a person who is happy to finance this wonderful project. And at this moment, you feel the aliveness of that already.

You can feel how the power that's behind that is making no difference whether it's actually an external reality or only an internal reality, you feel exactly the same. So you already, the feeling is exactly the same as if this were reality already because on an inner level, it is reality. So this comes out of the fullness of being.

So the event that you want to create comes out of the fullness of being. It comes out of you, so to speak. It's not so much, not that you attract it from the outside.

It's more that it comes, it flows from the power that is within you, the abundance, the fullness of life as Jesus puts it. He said, I want you to have the fullness of life or in some translations, life in its fullness. And what does that mean?

It means to sense life in its fullness within you. It does not mean having countless possessions although it can be sometimes translated into form but the fullness itself is the formless life, the formless consciousness. I want you to have life in its fullness means I want you to have, to be rooted in that aware, spacious presence, the unconditioned consciousness, the eternal I am.

And out of that, you create. So any statement you make, it's called an affirmation. It's always in the present tense and you always feel that it's already here.

And most importantly, making that statement, there's no willpower behind it. You don't say there's somebody who is financing my, and then you increase your willpower or you start shouting. That does not work.

You don't have to do it. You just state it. The power does it for you.

It does not involve any kind of, in fact, that would be a great obstacle and it would be the ego coming in through the back door. The important thing is the enjoyment in this practice that is part of the power. The practice is not inferior to the desired outcome.

You're not going to feel better when the desired outcome materializes than you feel already. And if the desired outcome should not materialize for whatever reason, you've had a good time practicing this wonderful energy and perhaps something else comes instead. So there's a joy in the, there's not only the joy in the affirmation because there's an energy, it's an energy outflow from you, from within you.

That is the, there's a joy in the affirmation. Then the intelligence, the underlying intelligence of the universe then gives it form according to the words. You have spoken the word.

You remember, this is the same act of creation through you as the act of creation. You remember in the Bible, at the beginning of the gospel of John, in the beginning was the word, says John, the word. The translation is the logos.

Logos is the Greek, the original term. In the beginning was the word which was spoken. The word comes, emanates from God.

And the word creates, is the underlying intelligence that creates form. In the beginning was the word. And John didn't come up with that in the gospel.

It wasn't originally part of the Christian teaching. The term is borrowed from ancient Greek philosophy, the concept of logos, that's the underlying intelligence. It doesn't mean logic, although the word is derived from it.

So, and that word that is the creative element in the universe, so it can come through you also. That's the next, as I said, the next stage in creation. It says here, whatever you ask in prayer, believe that you have received and will be yours.

I would add here the words within reason, because you cannot ask just anything because that would be absurd. Imagine me asking, I want to be the heavyweight boxing champion of the world. That's my real aim and that will fulfill me.

No matter how much I ask in prayer, that's not going to happen unless, of course, I leave

this body and look for another one. So there are certain things that are outside the realm of the limitations of form, but yet there are many possibilities. There are miraculous possibilities, yes, but there are also limitations of form and you have to look at that and don't be crazy and ask for something that is virtually impossible as yet for you.

Now, here comes another statement that's just before Jesus says that. He says this, truly, I say to you, whoever says to this mountain, be taken up and cast into the sea and does not doubt in his heart, but believes that what he says will come to pass, it will be done for him. So this is a very extreme statement, but I believe ultimately true, but not yet for humanity.

The way humanity is going, if humanity survives the upcoming critical transition from one state of conscience to another, there's no guarantee of anything. If humanity survives and makes it to the next level of consciousness, a time will come. I'm convinced of that at the moment, it's not yet possible except in small measure that humans will create simply by applying thought and create form simply through applying thought and move anything in this world simply because everything, even seemingly material objects, the matter is just an appearance.

There is ultimately no such thing as matter. There's only energy and all energy exists in the one energy field of universal consciousness. So the mountain exists in the universal consciousness appearing to us as very heavy matter.

When we are totally aligned with universal consciousness, then anything within the universal consciousness can easily be created or changed or removed. So one day humans will be able to, but the strange paradox is they will use it very little because they don't need it. They're connected, they're connected with being and there is not that much that they need and they have long transcended ego.

So if humans were able to do that and still have ego, they would create total havoc in the universe. It will destroy the entire universe if they could do anything or create anything through the applied power of their minds. But once humans are free of ego and are connected, then it's no longer the humans who do it.

It's the universe that does it through the humans. And then that is the very, at the moment, seemingly very still, very distant stage in human evolution, whether it's in a, unless it gets speeded up, whether that happens in 5,000 years time or in half a million years time or in 1 million years time, we don't know. And then probably humans will not perceive themselves anymore as physical bodies.

And yes, then humans will have that seemingly divine power, but this is the beginning of it and this is very important that we are going that way. So you can move mountains with faith, but not yet. There's a funny story of the, there was a woman who, she read this or her pastor read this to her or she heard it in church and said, oh, and she had a

little hill in front of her house that obstructed her view.

And so the woman said, oh, Jesus says we can move mountains. So I'll see if I can move that hill. So she thought very hard before going to bed says, okay, hill, you go away in the morning.

You're not going to be there anymore. I command you to go away. And so in the morning she woke up and she opened the curtains and the hill was still there.

And so she said, oh, I knew it wasn't going to work. So, so in the next session, we are going to look in more detail at how to practice this in the right way and possibly also look at the various ways in which this practice fails, how you can practice in the wrong way and why and see how we can improve on this and how we have an empowered practice. The practice, by the way, is not something to be done on a permanent basis.

I see manifestation practice as right for some people in certain situations, but not as a thing that you do throughout your life that would be counterproductive and unnecessary. You do it in certain situations. Those are basically two kinds of situations.

One is the situation when you feel called upon to create something new or to do something helpful, to help something that you already are in the process of creating, but you need additional help, or you need an insight into the kind of creation that you are envisaging. The other practice is when a big challenge comes into your life, things are getting chaotic around you, difficult people, difficult situation, loss of money, whatever it may be. There you need to combine accepting what is and changing what is.

They're not contradictory, and we will have to look at that. Accepting the isness of things and yet changing. Healing is another thing that we need to look at.

What is the role of conscious manifestation, possibly, in healing your body? Does it play a role? Is it effective?

Is it necessary? Is it pointless? We'll have to look at that.

So there's quite a bit to look at still, and in the meantime, don't forget to be in the present moment because being in the present moment connects you with being. Being in the present moment brings the transcendent dimension into your life. Just acknowledging the present moment, aligning yourself with the present moment, then something opens up in you that is peaceful.

And spacious. Just that acceptance creates a spacious place within you. So it's always just the quickest way to being aligned with presence.

The quickest way to being connected with the transcendent dimension is being aligned with the present moment. Very easy. And then, if there's something that needs to be

created, you start, you create from there.

We also need to look at your habitual thought processes so that you become more aware of your habitual thought processes and to see whether they help or hinder your creation, your manifestation. How are your habitual thought processes? That's a very important point.

And we also need to look at action you can take, little things you can take that are almost symbolic affirmations. Symbolic affirmations of the goodness of life, symbolic affirmations of abundance. And we must not forget to look at the importance of the inner attitude of appreciation of little things, especially.

Appreciation that is sometimes called gratitude. The continuous appreciation of the small things of life. Because most of your life is small things.

Big events happen occasionally, but there's a wedding, there's a birthday, there's a trip, there's a vacation, there's Thanksgiving dinner, but in between there's ordinary everyday life consisting of little things. And how do you relate to the little things of life? That also could be either a help or a hindrance.

Thanks. It's wonderfully still here. And problem solving is sometimes necessary in life because problems drop up all the time.

Although I prefer not to call them problems, but that's a word that is mostly applied to situations that need some kind of response or action, challenges is another word. It's important to practice accessing non-conceptual intelligence before you apply, and even while you apply your analytical mind so that you approach the problem both with the non-conceptual intelligence and with the analytical mind that looks at a situation can divide up, for example, a complex situation into, for example, possible steps that I can take to solve the situation. One, two, three, four.

Cause of action, you think about it, you focus thought, analyze, look at the possibilities, but fluctuate between, this is quite an art, between thinking about it, applying focused thought, which is different from compulsive overthinking such as happens when you are worried and so on, to apply focused thought, but to really skillfully and effectively apply focused thought, you need to have access to the non-conceptual intelligence in you that is beyond thought. So there's a continuous stepping back out of thinking into where you take in the totality of a situation without breaking it down, where you look at the situation without any verbalization or conceptualization, just being very alert and very still. And you look at it, look, not necessarily visually, hold it in your awareness as a totality and then just become still.

Even let go for a moment of the entire situation, just become still, alert and still. And then an answer may come out of that or as you continue to, there could be one answer

that solves the whole thing, or you may continue to apply thought after that. And then perhaps again, step back into still, alert stillness, and then apply thought if thought is called for.

And there's so much intelligence in you that is not accessed, potential intelligence. It's all this huge realm of non-conceptual intelligence that arises out of the unconditioned consciousness. So, and most people move only within the conditioned and they try to solve all their life's problems with the very same instrument that in many cases has created the problems.

Because many of your problems without you knowing it are actually created by unconscious use of the mind or rather the mind being doing what it does. You are not using it, it's using you. You're mistaking the mind for who you are.

So that's a huge set of problems in your life comes from that dimension. And if you are able to bring awareness into that dimension so that your mind creates as few problems as possible or perhaps even no problems at all anymore, then the mind can be left for solving problems. And what are those problems?

Those are not the problems that are generated by the mind, but the problems that come to you seemingly from the external world in the form of situations you encounter, in the form of things going wrong, so to speak, challenging people, very common source of problems. But again, very important to differentiate between is this really a problem or am I contributing to it being a problem? Am I contributing all of it?

If I did not argue with the is-ness of this moment, would there be a problem? No. So there would still be a challenge perhaps to deal with.

Yes, not a problem.

[Speaker 2] (6:28:04 - 6:40:22)

There is a, somebody came up to me after this morning's session, Presence, Your Movement. I just wanted to know the difference between when you're receiving an insight or perhaps intuition versus, how do you know if it's insight or intuition versus what's coming from the mind, you know? And it's a good question.

I get that question actually quite a bit. And the insight, it's like being able to view something, see something that is there without any thoughts. You're able to discern a situation that happens.

And intuition is understanding something but not with a reasoning mind. I'll give you an example. When my daughter was young, I think she was probably about maybe, I'm not sure, six or seven years old, and I had quit working so I can go back to school.

And at that time, her dad and I were divorced and we went through a divorce. And he was supposed to be paying child support but back then, there was nothing in place where they would garnish a person's wages, right? So if I wanted him to pay, I would have to take him back to court again and what was the point of that?

So I thought, wow, what do I do? Do I quit school, go back to work? But I didn't want to so I didn't.

So I just took out some more student loans and I also took my car off the road. I had a vehicle, took it off the road. And did one term.

So she was young and at a time I had to take her by bus to school, I had to get my groceries by bus or walk and carry them. And I was in school full time so it was, as you may know, very, very stressful. And then the end of the term came and Christmas was coming up and I just thought, I have to put my car back on the road.

I just have to. I can't do this. I either have to quit school, go back to work or I'm gonna put my car back on the road and just see what happens.

So I didn't have much money. So I looked in the fridge and I thought, I've got a full fridge and I'll have, I didn't know where the money was gonna come from but I had to pay my rent. I also, after the food ran out, I would have to get food.

So I just didn't know. But something inside of me was telling me to put my car back on the road. And I went, oh, wow, okay.

Of course, you know, my family and all my friends are going, are you crazy? What are you doing? You mean you'd rather just starve your daughter?

You can't put your car back on the road. Just kind of suck it up and go through it. You know, just go through the stress of it basically.

And I just didn't listen. I put my car on the road. And then a few days before Christmas, a friend calls me up and says, I'd like you to come down here.

I have somebody here who would like to give you a Christmas gift. You don't know this person but they want to give you a Christmas gift. So my daughter and I went down and he handed over this, it was a wrapped gift but it was very heavy.

So I said, what the hell could be in this? So my daughter unwrapped it and it was, you know, those cookie tins, opened it up. And it was full of loonies.

There were no toonies at the time so it was just loonies. And loonies, if you don't know what they are, they're the Canadian dollar bill basically. So she counted out how much there was and there was exactly the amount plus a little bit extra, I don't know, I can't remember if it was 20 or \$50 extra.

But there was the exact amount of what I paid to put my car on the road for a year. And it taught me a really good lesson, the lesson of just trust in life. There was something inside me, no matter how just crazy it sounded.

And it did sound crazy. I look back and I'm thinking, yes, that sounded crazy. Anybody with some sort of logical mind would think, no, you don't put your car on the road when you don't have the money and then you won't have food and you won't be able to pay rent.

But there was just something in me that just is almost like I had to do it. No thought about it. The occasional thought was, okay, well, am I crazy doing this?

But it was like, no, I've got to do it. And it was that trust. So there was some sort of intuition in a way coming through to get me to do something that seemed really just not logical to do.

And consciousness, stillness, the spirit is not logical. It doesn't mean it can't be logical, but much of the time, it is not logical. There's no reasoning behind it.

Intuition, there's no reasoning. There's this understanding, there's this knowing. And insights, looking at a situation and viewing it.

And it's much like intuition where something arises, an insight is given to you where you can see something so clearly where perhaps nobody else can see it, but you can see it. And sometimes you won't know. Like I didn't know I was going to receive this gift.

Had no idea. But you are life, I am life. When you're connected to that life, that one life, that consciousness, something moves you to do something, to say something.

And much of the time, you won't know the reason why until after. And sometimes you may never even know it. It's trusting that inside of you that is moving you, that is speaking through you, which is the deeper consciousness and not the mind.

Now, how do you know that difference? You will only begin to discern that difference as you begin to directly experience that stillness within. When you haven't experienced that stillness within, or you haven't experienced it enough, then when something comes up, you're going there, hmm, hmm, is it my mind or is it my intuition?

Is it consciousness speaking to me? What is it? Now, it's not a problem.

It's just that we are evolving and unfolding into this realization of who we are and becoming that being more than the humanness part of us. But the being part is growing, expanding. It's unfolding.

We are evolving. So we'll begin to learn spiritual discernment. And it's hard to, you cannot say, ask somebody outside of you because this intuition comes through you.

And it's really only by directly experiencing and learning it, learning when your mind is in operation. So that saying, know thyself, yes, it's know thyself on the deeper sense, but it's also know thy little self so you can know the difference between the little self and then the bigger self. And as we begin to get that sense of that, inner self, that stillness, and that stillness whispering to you, oftentimes it's almost like a whisper.

It's nothing really big. Like it's almost like this whisper to me. No, I got to do it.

I just got to do it. And then it resonates in every part of your body. There's just this congruency of the connection of this thought of, okay, I've got to put the car on the road and it vibrating in my body with a sense of peace, with a sense of rightness.

Like it just feels right, even though it, on the logical sense, seemed really a stupid and crazy thing to do. And I, you know, my parents said I was crazy. They said, you're crazy.

What are you doing this for? So the only way to discern is by actually going through that experience, going through the motions of it, and perhaps maybe making the mistake of listening to, maybe it was your thought and realizing maybe later on, oh, maybe that was just like my head just telling me what to do. But the more that we can root ourselves in the depth of who we are, in that deeper sense of I, we will know without a doubt.

Because there is no doubt in the pure, true consciousness of being. There's just no doubt. You just know it.

And it's not a knowing where you can prove it, but there's a knowing where you don't have to prove it because it's already being shown to you. You just know it inside. Somebody else could say, you're wrong.

And they can think that. It's not, it's okay. It's not a problem.

But you have that knowing inside you, and you just, okay, so you think I'm crazy. That's fine. Maybe I am.

Let's see.

[Speaker 4] (6:40:25 - 6:41:20)

Hello, everyone, and welcome to this live question and answer session with Eckhart Tolle, part of our Conscious Manifestation 2020 online course. My name's Tammy Simon. I'm the founder of Sounds True, and it is a true joy and an honor to be your host for this session.

Eckhart is joining us from his home in Vancouver, while I and the whole Sounds True team are joining from our homes in the Boulder, Colorado area. We've received hundreds of questions this week and have lined up a handful of participants to ask their questions directly to Eckhart live as part of our session. We'll be moving to those questions in just a

couple of moments, but first let's welcome Eckhart Tolle.

[Speaker 1] (6:41:21 - 6:49:45)

Eckhart. Thank you. Welcome everybody joining us here, wherever you are, whatever time it is, where you are, it's certainly the present moment, even if you're in New Zealand or Australia.

To us, it's tomorrow, but to you, it's the present moment. Let's take a moment to just become aware of ourselves. We have a small Zoom audience participants here and let's for a moment connect with our audience and become aware that each being that you see on the screen is a point of consciousness, assuming a particular temporary form and you yourself are a point of consciousness or a ray of consciousness, the one consciousness, assuming a temporary disguise as a person.

And it may be possible for you to get a sense of non-separation or oneness by realizing that what you see externally as a point of consciousness different beings at a deeper level is the one being, the one consciousness taking on different appearances, person's personalities. And that becomes easier to realize if you contemplate the people on your screen and become aware of yourself without figuring anything out mentally through thinking, but just being aware. So in essence, you are that awareness and ultimately there's only one I, when you say I, it can either refer to the temporary person or when you say I, it can refer to the, your deeper identity as conscious awareness.

And there's only one I at that level and that realization transforms everything. It transforms how you perceive the world, how you interpret the world, transforms the way you do things. It even transforms your thinking when you do think because then thinking is no longer self-serving and you're not looking for yourself anymore in the realm of thinking, identifying with thinking.

So such a wonderful, simple realization. It's the realization of being, that's the foundation. But you still exist here as a person in this dimension and inevitably you become involved in doing as a person.

And that includes manifesting. Sometimes you may consciously want to manifest this or that, not necessarily all the time and not necessarily everybody will want to live in that way. We may be going into that, but you cannot escape the challenges of life in the realm of doing, but that's okay.

If you don't lose connectedness with being, that transforms the way you experience the world of doing, of phenomena. So we may be going into this more as we look at the questions, but this, our starting point, that's the foundation for your whole life, whatever you manifest in this play of forms. On the level of form, everything is temporary and that's just how it is.

And whatever you manifest in the world of form also is fine for a while, but it's all temporary and that's fine, that's a temporary realm that you also inhabit, but it's not terribly, terribly serious anymore when you're connected with being. You honor it, very different. You give it attention, you honor it.

You are thankful, important part of manifesting to being thankful for whatever is here in the present moment, to appreciate all the forms of life around you, animate or inanimate, and realizing that the essence of it all is inseparable from who you are in your essence. So let's move on to the first question.

[Speaker 4] (6:49:48 - 6:50:01)

Very good, Eckhart, our first question is from Devin from Little Rock, Arkansas. Devin, welcome and please go ahead and share your question with Eckhart.

[Speaker 7] (6:50:02 - 6:51:01)

Thank you, thank you. Well, I've realized that surrendering to source, surrendering to what source wants to create through me is important and I sometimes get fearful when I approach that place. My thoughts sometimes wonder, well, what if the universe wants me to get sick or what if the universe wants a loved one of mine to pass away?

And when I go there, of course, I feel this restriction. And so I think I have a fear of suffering. I'm just afraid to suffer.

So does the universe want us to suffer is one of my questions. And then how should I approach overcoming this? It's almost automatic restriction that I get when I get fearful.

[Speaker 1] (6:51:04 - 7:09:27)

Thank you, thank you for your question. It's a very profound question, the role of suffering. And suffering is an essential part of the evolution of consciousness.

But it's also a sign, of course, that the awakening hasn't happened yet. And a lot of suffering is generated by unconsciousness. And paradoxically, the very thing that's generated by unconsciousness will eventually awaken you.

So this unconsciousness is the egoic sense of self. And one could say the egoic sense of self has built into it a self-destruct mechanism. Was designed like that, let's put it like that.

And eventually it will create its own dissolution through suffering. Now, if you live consciously, if you, and this is an enormous step forward for a human being to become aware that it is possible to no longer be completely in the grip of the conditioned mind, which is the ego, and then to make the main purpose of your life, your inner state of consciousness, and to realize that the important thing in any situation is to be present.

When you make that the main priority in your life, then you don't really need, neither do you create a lot of suffering anymore because a lot of human suffering is self-created both on an individual level and on a collective level.

If you look at humans, all the humans that died violently the past 100 years, 200 years, the past millennium, whatever, the greater part of humans that died violent deaths, they were killed by other humans. Yes, there were also humans killed by epidemics and earthquakes and so on, but the greater part of humans killed in the 20th century, for example, because it's the closest to us, were killed or murdered, you could honestly, by other humans through warfare, internal strife, genocide, and so on. So a lot of that suffering is, of course, obviously human-created, and on an individual level also, a lot of the suffering, I could almost say all the suffering, I don't want to say anything that people find difficult to accept, so let's say a lot of suffering, is the greater part of your suffering is self-created through dysfunctional thought processes, through old forms of conditioning, through which you perceive reality and misinterpret and distort reality completely and react to events, thus amplifying the unconsciousness of others, thus creating more drama, and so that's the, the unconscious state creates a lot of suffering, but strangely, it's that suffering eventually wakes you up, maybe not always in this lifetime, but there's always the potential for it to wake you up.

When you begin to live consciously, however, you become aware of the conditioning of your mind, the element of freedom comes in for the first time, you are free to choose something different. There is another way, you realize there is another way rather than the old unconscious reactivity and so on, but when you're always at the mercy of other people and external conditions, as far as your inner state of consciousness is concerned, when you're in a reactive, in other words, unconscious mode, you're always at the mercy of external conditions, you are reactive to external conditions. So the world is, you ultimately see yourself as weak, although perhaps not consciously, and the world is there as a threatening thing that you perceive as something outside of you, always waiting to sabotage your plans and so on, that's how it sometimes seems.

So when you begin to live consciously, then yes, the element of freedom comes in, but also you no longer need the suffering to awaken you. When you suffer, that's an involuntary awakening, ultimately the universe is moving towards the awakening of consciousness. You are part of the awakening universe, and so the universe awakens when you are unconscious, there's the universe, ultimately through the suffering generated by the egoic consciousness or unconsciousness, forces you eventually into awakening.

But once when you voluntarily begin to make presence the main purpose of your life, the universe does not need to force you into awakening, it doesn't need to knock you on the head and to show you in order to shake you to wake up. You are less likely to encounter disasters and huge drama in your life, much less likely, suffering in other words, when

you consciously participate in where the universe is going, which is awake. When you consciously participate in the awakening process, you no longer need to be forced through suffering to awaken, it doesn't mean that challenges do not come into your life anymore, challenges continue to come, but increasingly the challenges of life, they no longer create suffering in you, they make you more conscious.

Once you have embarked on that journey of awakening, the journey of awakening, there's an expression in Buddhism that says you become a stream enterer, you begin to enter the stream of awakening, you are a stream enterer. Once you're a stream enterer, you are voluntarily aligning yourself with the purpose of the whole, the purpose of the universe. And by voluntarily aligning yourself, you no longer need the violence of suffering, you no longer need the universe to shake you awake to create enormous suffering, and that means it implies you don't create it for yourself anymore, how you meet events, circumstances, people, no longer in a reactive way, this means you no longer amplify other people's unconsciousness, because you're in a state of presence when you meet others who are unconscious, big egos, difficult situations, challenges, the collective challenges like now, you meet them consciously in a different, in a non-reactive way.

So already the amount of suffering gets reduced, the more present you are, the more the amount of suffering is reduced, you don't need it anymore. Challenges, yes, you still need challenges because the challenges deepen your presence and there's always the possibility when challenges happen that you may fall back into a reactivity that's also possible. And then you begin to suffer again, and then you encounter suddenly the intensified suffering again, and then you wake up again and you move out of that.

So inevitably, of course, everybody here will encounter loss and ultimately your body will eventually dissolve. Everybody is moving in that direction, obviously, but that is no longer a source of suffering. If you're, for example, if you're completely identified with your body, as the body then gets older, no longer looks that good, becomes weak, you lose abilities, can't do this anymore, can't do that anymore.

And we're all moving in that direction. If you are completely identified with it, it's very enormous suffering involved in that. Let's say you were identified with your good looks and then the years pass, go by, and then there's no denying anymore that your good looks have completely disappeared.

But for decades, you derived your sense of identity from your good looks, better than others eager to seek superiority. Then you suffer enormously because your very sense of self crumbles. That is much more painful than the gradual dissolution of your physical body, that psychological pain, that psychological suffering.

So on many, many levels, the less conscious you are, the more you suffer. And the more conscious you are, the more you begin to transcend suffering. So your fear is unfounded.

You will continue to encounter challenges, but it is not the case that when you voluntarily embrace presence and make that the main purpose of your life, then suffering is no longer your main spiritual teacher. I sometimes say everybody, every human on this planet has a spiritual teacher. For most humans still, the majority, their spiritual teacher is their suffering.

And eventually their suffering will bring about an awakening, but perhaps not in this lifetime. But there's always a potential. And then you may encounter suddenly, as you begin to awaken, you might awaken to encountering an actual spiritual teacher that's not suffering.

It could be a teaching. It could be something you read in a book, something somebody says, and then suddenly the awakening process begins. At that point, the need for you to have suffering as a spiritual teacher decreases as the awakening process begins.

And it's a wonderful process. And if some great disaster should come into your life and you've already begun the awakening process, then it is, there's a good chance, very probably you will then, that will be the one thing that brings out a total flowering of consciousness. And that's, I've seen that a few times with people who had already been practicing presence for many years and then something went wrong with their body.

And that was the final realization, the final awakening suddenly came and complete transcendence of not only of suffering, transcendence of, complete transcendence of ego and so on. So in a word, the more present you are, the less the need for suffering as a spiritual teacher. Because when you're present, that presence becomes your teacher.

It's the unconsciousness creates the suffering and that suffering becomes a teacher. There's a deep, suffering is a very, in spirit, both in Christianity and Buddhism, suffering is a key concept. In Christianity, the archetypal image is Jesus on the cross, the archetypal image of human suffering.

In Buddhism, the Buddha said, I teach suffering and the end of suffering. Many things that you read in Buddhist scriptures were written much later after the Buddha, but there are some that I feel I have no doubt that the Buddha actually virtually literally said 2,500 years ago. And I have no doubt that he did say, I teach suffering and the end of suffering.

The Buddha said, wherever you go, whatever you do, you will find suffering, dukkha, suffering. But he was talking about the unconscious state. And then I teach suffering and the end of suffering means I'd show you how suffering arises and I'll show you how suffering can be transcended.

That's the teaching of the Buddha. It's just, that is ultimately all spiritual teaching. The image of Jesus on the cross shows the function of suffering.

So there's intense suffering, then the state of surrender, and then there's a transmutation and the rebirth and the cross, the torture instruments becomes a portal into awakening and is inseparable from the divine. So the suffering has a purpose until you don't need it anymore. So one could say suffering is necessary until you don't need it anymore.

And many of you, if not most of you, maybe all of you have reached the point where you really, you don't need suffering anymore as a spiritual teacher. So I trust my answer has given you some relief, but I didn't say to give you relief. I said it because that's just how it is.

Thank you.

[Speaker 4] (7:09:32 - 7:09:45)

Thank you, Eckhart. Our next questioner is Travis from Berkeley, California. Travis, please go ahead and share your question with Eckhart.

[Speaker 3] (7:09:46 - 7:11:39)

Okay. All right. Hi, Eckhart and everybody here.

It's such a wonderful thing to be here with all of you and be here with you, Eckhart. I'm so grateful. And well, it's a little bit funny to ask my question now.

It was very present with me the other day when it came up, but that's the question I've submitted. So I'll just go ahead and read my question and hopefully it will be of some service to all of us here. So my question is this.

It says, I have long since had a clear vision of what it is I'd like to create in this world. And this vision, it lives inside of me and it continually brings me such exquisite delight beyond description. It is as if it already is, very much to me.

That said, when I begin taking the necessary steps to begin bringing it into creation, into manifestation, I oftentimes, I experience gripping egoic contractions and some resistance in me. It is as if some part of me knows that to realize this dream that I must die to myself. Panic and self-sabotage come into play.

And at times it can feel as if there's a war going on inside of me. How can I best offer myself to the situation at hand?

[Speaker 1] (7:11:41 - 7:11:54)

Thank you. Thank you for your question. Interesting Egyptian motifs behind you, by the way.

Are they Egyptian? I think I froze there.

[Speaker 3] (7:11:55 - 7:12:10)

Yeah. Yeah, I somehow manifested this house that I'm living in now. Came with all these strange Egyptian things in it.

So it's kind of a theme for the moment.

[Speaker 1] (7:12:12 - 7:13:09)

I have an Egyptian picture in my bedroom. It's a picture of the goddess Marge with outstretched, arms are outstretched and their wings, huge wings on both sides, which ultimately stands for that which holds the universe together, which is the Tao in Chinese mythology. But let's not go this way.

So what do you describe that as fear? Those are fearful states. That's basically what you're describing, that which is sabotaging you and creates certain thoughts.

What do you describe the underlying emotion as fear? I guess so.

[Speaker 3] (7:13:09 - 7:14:26)

It's such a funny thing where I, for the past 20 plus years, I've had this sensation that I'm, it feels as if I'm on the brink of enlightenment. There's such ecstasy, such peace and clarity in my life. It's just been just utter, I don't even know how to begin to describe.

And I've known just what it is that I want and want to do. But anytime that I've ever gotten, when I get closer, it's as if these very kind of reactive things come up in me with such tremendous force that kind of seem to pull me back down into that. Yeah, I guess it is fear because it's into this, that safe sense of the familiar, but what's familiar isn't, is suffering.

Suffering is familiar. So these things, they keep me just kind of held down a little bit and I want to give myself fully to it.

[Speaker 1] (7:14:28 - 7:14:43)

So is there, are you referring also to something external that you have a vision of that you want to create or do you want to share with us what it is or would you rather keep it private?

[Speaker 3] (7:14:45 - 7:17:17)

No, I'm happy to share. So I had these tremendous awakening experiences when I was around 17. I've always loved music.

I play music. And I'm always very humorous in my self-talk and inside of myself. And so, but how I coined it over the years is the vision that I've had is to be a world famous, really not that I want fame, but I want to connect with as many people as possible on as deep a level as possible, spiritually enlightened.

And so again, I want to be in the deepest place of presence that I can be at within myself, a rock star or share. So basically to share that deepest, nameless truth through music primarily. There's also been, I've also been leading meditation groups for years now.

And I also see part of the vision as being a speaker. And then also in the last couple of years, there has been a woman has come into the picture who has a child and I would like so much to be able to fulfill that role of being a provider and a family man. I have never needed much.

I've always had plenty just for myself, but I've been a caregiver all my life. I've never really pursued a money, a career plan in that way. I've just cared for people and that's been a good part of my spiritual practice.

And so now it feels as though I'm embarking on this new chapter and want to share through music and speaking, but I grew up around a lot of drugs and poverty and difficult things like that. And so pretty extreme dysfunction in family. And so it's been a lot of pretty unhealthy behavior patterns and mental patterns ingrained in me pretty deeply from early on.

So I've spent a lifetime kind of unpacking and I'm- Yes. Yeah.

[Speaker 1] (7:17:17 - 7:24:26)

Yes. So there is, one could say there's two of you there. One is the conditioned entity with its very limited patterns, mind patterns and reactive patterns.

So they're all part of the ego. As long as you're completely identified with them, they are part of the ego. When you're no longer completely identified with them, they are just remaining patterns.

You're half way free. You're on your way to freedom when you no longer completely identify with the patterns. In other words, they don't take you over completely.

You're able to observe them. So to continue to realize that there's two of you, there's the unconditioned, aware, conscious being, the self that is emerging, but the old conditioned patterns don't want it to emerge because they realize, well, I'm saying they, but ultimately, yes, there are many patterns, but together they form the ego. So the ego, as you know, is afraid.

Of disappearing. It wants like everything in existence wants to remain in existence. Everything that is every life form wants to remain as this form, but it cannot remain as this form.

So the question is, and it's not a battle. So the awareness is not something that would need to fight the ego. You cannot fight the unconscious patterns in your mental, emotional field.

You can only be aware of them and not be taken over by them. It begins with when a thought comes into your head that is a thought of fear or doubt or questioning yourself, whatever it may be, not to believe in every thought that arises. You don't have to believe.

It's just, it's a thought that arises. It may be a complete lie. In many cases, thoughts are complete misinterpretations of events, other people, yourself.

Many people live with a self image that is just a completely erroneous narrative, but they believe in it. They are it. So there's the arising awareness and on top of it is the conditioned entity that feels threatened.

And so it's important for you to realize that who you essentially are, and that is the aware presence. And when obstacles arise in the form of thoughts or reactions, to be able to be aware of them and realize you don't need to act on them. You need to just observe them and realize what they are.

So to recognize what they are, it's a conditioned thought. And some conditioned thoughts have been there for a long time, for decades. Sometimes the same kind of thought comes up again and again.

And when it arises, do you lose awareness? Does the thought, the conditioned thought obliterate your awareness temporarily? Perhaps it sometimes does, but you need to...

Now, vigilance is very important. Vigilance is part of being aware. To be vigilant is to be acutely aware, to be acutely present.

So when you are, let's say you want to give a... You mentioned music and perhaps helping others by speaking. Let's say you want to have a speaking event.

So you put something online to say that I'm going to speak, please join me. And then while you're typing into this, you're in doubt suddenly. Am I ready for this?

Can I do it? And then you have this, I'm just imagining. I know the human mind.

It doubts you. It says, no, you can't. You shouldn't.

Who do you think you are? You're not ready for this. You have to wait.

And a good thing to know is when these thoughts come is to realize their egoic thoughts and say, thank you for coming up. But, and realize that you'll never be ready for a spiritual teaching. You will never be ready to be a spiritual teacher, but you have to get out of the way so that the teaching flows through you.

But you cannot do it. So if you think you can do it, then you're right, you can't. It's to kind of, for the teaching to happen, you need to step out of the way.

You need to, and you do that by cessation from thinking. You no longer, there's a state of clear, spacious presence. And then you become comfortable with not knowing what to say.

And so you are not doing it. It happens. The universe speaks through you.

It happens through you. And with music, I don't know what form that takes for you. But there may be opportunities that you have not taken advantage of and so on because of fear.

And again, it's the deep enjoyment is very important part of that. When you, I assume that you experienced that, when you, what music do you play? Sorry, I can't hear you.

Oh, here we go.

[Speaker 3] (7:24:28 - 7:25:01)

So, well, I play acoustic guitar and sing and write songs, but I also have taken on producing stuff at home and doing stuff that's a little bit more, kind of beat oriented as well. So, but it's mostly taken form that I think the focal point of it is the kind of presence through singing. And so it shines through my voice the most.

[Speaker 1] (7:25:04 - 7:59:47)

Yes, very good. Thank you. Well, whether or not you even need to manifest to have a vision of where you want to go with your music, in some cases, people do practice that.

They have a vision of where they want to go and others simply deep enjoyment of what they're doing and they continue to do what they're doing. And then at some point it grows and grows and grows. You reach suddenly a point where you're riding this wave and it suddenly grows.

And I haven't had any visualization or anything that I want to achieve for many, many, many years. So I'm simply happy with how things are unfolding and I'm happy with the present moment. I have no vision of where I want to go with the teaching in the next few years.

I may not even be around, who knows? So I'm quite happy with things unfolding. And

that is also a way of manifesting.

Manifesting doesn't always mean that you have a clear vision of what it is that you want to achieve. Sometimes that is fine and works. But to be in a state of appreciation of life, in deep alignment with the present moment, so that you're not in an antagonistic relationship with the present moment anymore.

You're just deeply aligned with the flow of life in the now and you appreciate everything that is and the things you do, the things you do, you do them fully. You give your fullest attention to what you do. That's another obstacle of many people.

They somehow are not able to give themselves fully. They're not, there's something holding back. There's something that's holding them back.

You can sometimes see it with people who are on stage or sometimes singers or musicians. You can sometimes see they're not, the full energy is not there for some reason. Perhaps they're afraid for some reason of, they may be afraid of giving themselves fully.

To be fully in what you're doing, to give your fullest attention to what you're doing in the present moment is a very powerful way of manifesting. But whether or not you have a vision that you project and you feel it's already happening, the vision can only work if you continue giving your fullest attention to the present moment and to enjoy the energy of what it is that you are producing in the present moment that empowers the vision. The vision is always, the point of power is always in the present moment.

A great obstacle for achieving a vision or any success is to be, and this almost sounds paradoxical at first until you begin to understand it, is to have an excessive attachment to the outcome. That's a huge hindrance. Now you might think, well, if I have a vision of what it is I want to achieve, would it not be natural for me to be attached to the outcome that I want to get there?

I want to reach millions of people with my music and I want millions of people to feel better by listening to my music, perhaps to get a glimpse of presence by listening to my music. It's a great vision, but the mastery of the present moment of this lies in not attaching yourself to the vision so that you lose consciousness in what you are doing and it gets dissipated into the vision which ultimately is a mental thing. The point of power is always in the present moment.

Excessive attachment to the outcome, one could almost say any real attachment to the outcome weakens your ability to manifest. So you can hold an outcome in your mind and then return to, I give the example of a pilgrimage. Let's say you're on a pilgrimage.

Life could be regarded as a pilgrimage or journey. And you know where you're going, you want to go to whatever it is, your pilgrimage to a holy site in medieval times, to

pilgrimages to Rome and other sacred places, your pilgrimage to Mecca, pilgrimage in Spain, you can go on this pilgrim trail in Northern Spain to Santiago de Compostela and you walk for many, many days. Now, the very purpose of pilgrimage is to bring about a transformation of who you are, transformation of consciousness.

The arriving is relatively unimportant. Arriving at your destination is just a short moment and there you are. But the journey is how conscious are you of the step you're taking at this moment?

If you're excessively attached to the outcome, which in this case would be your destination, then you're mentally, you already want to be there. That takes away from the quality of your step at this moment. Now, the step stands, it's an analogy for whatever it is you're doing at this moment.

And quality means how much consciousness flows into what you're doing in this moment. So if you are dissipating it and you lose yourself in an outcome that you need, you're expecting ultimate fulfillment through the outcome, that is a hindrance and a delusion. And many people who have achieved so-called great things in the eyes of the world, and things that are called great in the eyes of the world a lot of the time are not great at all.

So a lot of things, they have achieved it and then it became after initial elation, I made it. After an initial elation, they experienced a very deep disillusionment, a very deep disillusionment with fame, with wealth. And many of them became more unhappy than they had ever been before because there was an excessive attachment to outcome as some future point will provide me with fullest satisfaction, will make me into the fullest version of myself.

It doesn't happen. So you make it. And so there are many people who make it in the eyes of the world.

And this is the very thing that makes them extremely unhappy and they can't even take refuge anymore and say, oh, okay, it's going to get better in the future. They have arrived already, where do you go if you have all the things that people believe are signs of the ultimate success in this world? Now you have your private jet waiting for you.

You have your big houses in various places. You can do anything, go anywhere, have any sensory experience, feel important because people admire you. So you see yourself in magazines and so on.

And of course you have to be careful because these things are very precarious these days online. If you do one wrong tweet and you're gone, but that's another matter. So, and you're not, you're unhappy because you never learned to go into the vertical dimension of life and realize that fulfillment cannot be found in, this is the manifestation

can only be successful if you do not expect to find yourself in whatever you want to manifest.

It's, you need to treat it as a play. Leela is a word used in Indian philosophy, spiritual philosophy, the divine play. It's a, you play with form.

There's not, whether or not it happens is a secondary and relatively unimportant thing when you already deeply rooted in the aliveness of the present moment. That's where it comes from. And then you give your fullest attention to the step you're taking at this moment instead of continuously losing yourself in your destination.

And if, because if you're losing, if you're mentally lost in your destination, the quality of the step you're taking at this moment decreases. Quality is something that is hard to, you may not know what I mean when I say quality. It means how much consciousness is in it.

There can be quality in the slightest thing you do because it means, are you doing it simply as a means to an end or are you giving your fullest attention to what you're doing? So many people are held back because they have excessive attachment to outcome. That is also, for example, that's one of the main teachings of the Indian Bhagavad Gita, the wonderful, one of the great books of Hinduism.

If you haven't read it, you should, Bhagavad Gita. And he talks about the importance of not looking to the fruit of your action. So be completely present in the action, but renounce the fruit of the action.

So that is a secret of successful manifestation. You know, and again, coming back to my analogy of pilgrimage, yes, there's a certain importance in your destination, but it's not the ultimate. The destination, it's a good thing to have a destination.

You know where you want to go. You know the direction in which you want to go. So you're conscious of that, but your fullest attention is in the present moment.

This is a reversal of normal living. In normal living, your awareness of the present moment is peripheral. And because you are so much more concerned with where you want to get to, or your past, or the future, and you're hardly aware of the present moment, it's just peripheral, that gets reversed.

Your awareness of where you want to get to continues to be there in the periphery of your attention, like a person on a pilgrimage. You know where you're going. Let's say you're in Spain, in Northern Spain, going towards Santiago de Compostela, and it's fine, you want to arrive there, but this step you're taking right now, this is what the ultimate, that's the whole journey consists of one step at one time.

The entire life journey consists of the step you're taking at this moment. And what is the

quality of the step you're taking at this moment? What is the attention that you give it?

Give it your fullest attention. Then that is the transformation of happens through the journey of being, you become more and more present. And then finally you arrive.

Oh, fine. And where do you go from there? Well, you have to go on, you're not going to be there for that long, then you have to go somewhere else.

If that was the ultimate, it's you're going to be very disappointed by the things that you achieve. Oh, is that it? And I've been looking forward to this for years.

Is this really it? And of course it's not it, it's the present moment is it. That also means if the, for some reason you should not arrive at your destination, maybe you die before you can get there or something else happens, who knows?

Maybe something else prevents you. Suddenly there's a pandemic that suddenly stops you in your tracks. And so you don't make it, it's almost irrelevant whether or not you arrive at the destination because the important thing was the journey, the step at this moment that brings about the deepening into the vertical dimension.

Whether you arrive or not, who cares? Well, it's a nice when you arrive, it's fine, but that is not, that is not that which liberates you, that frees you, that gives you ultimate satisfaction, it cannot. And so you become liberated from needing to arrive somewhere, then you regard it as something that you in this world, you play with form, it's a play of form.

And yes, the universe may want to create something through you and maybe it will. And when it is, it's lovely, it's beautiful, but it's the act of creation, not the final product. Because the final product of any creation is already the beginning of dissolution and the level of form.

When you, let's say you write a great bestseller, okay, and where do you go now? Okay, you have to write another one. Okay, and then is it going to be as good as the first one?

Probably not, or maybe it is. There are many people in this world who feel they haven't arrived. That's a common disease, it's a misconception.

They feel this sense of lack, that there's something I haven't, there's also a syndrome that's called, somebody told me a while ago, it's called the fear of missing out. The fear of missing the field, that there's something, my life has failed, the terrible fear, or I haven't made it, I haven't achieved my goal, and maybe it's too late, the mind says too late to achieve it, or all kinds of narratives that are created on the basis of that misperception. So the important thing is, ultimately, what you achieve in this world is secondary.

Your greatest achievement is to be conscious now, is to realize this vertical dimension of being, to become aware of being, that is the awakening, that is your greatest achievement. Then the universe wants to awaken, otherwise you couldn't awaken. The universe was creating millions of life forms, manifesting continuously, increasingly complex life forms on this planet, many other planets, millions, billions of planets, and billions of life forms even on this planet, it creates life forms, gradually manifests more consciousness.

That's one, the universe wants that. The universe also wants to, one could call it the dream of creation, the dream of form. The consciousness loses itself in the forms, it loves to experience that, and the universe gradually grows and becomes more conscious.

And at some point, this expansion into multiplicity and complexity, increasing complexity, this expansion of the world of form, this is the outward journey, at some point that reaches a point where suddenly the universe begins to awaken out of the dream of form. It had lost itself in every form, every form experience itself as autonomous in the human form too. You were lost until you began to awaken, you were lost in the dream of your life, and that was, you derived your sense of identity from that.

The return movement, as I call it, is the awakening of the universe where it becomes aware of itself. The one consciousness becomes aware of itself. And that's, we're at this point now where the outbreath of the universe is approaching the end.

This is a, I'm talking mystical terms, don't be too concerned about it, science cannot verify this. The outbreath of the universe has come to an end and the universe is beginning to breathe in again where the multiplicity of things returns to oneness, complete oneness. Now, in our terms, that would happen in several billion years from now where the big bang was the expansion and then there's a contraction in physical terms.

The physical term is only the surface of things. It's like the beating heart too, the way you have the heart beats, it goes, shoop, shoop, shoop, shoop. The in-breath and the out-breath, whoosh, whoosh.

These are the two movements and you find these in yourself too. There's a tendency in you, you want to do things and create things, but you also want to be. And it's more fun, the being is becoming more important for you now.

And the two, we are at the point where you can bring the two together. I wrote about that a little bit in the New Earth. You can bring the two together, the awakening consciousness, that you become aware of yourself as the underlying being.

And from there, you can cooperate with the universe, co-create and create whatever it is

that you want to create in this. Ultimately, it's not you because you as a separate entity do not exist. It's you as an expression of the one.

Then the one expresses itself and creates through you. But if that sounds too complicated, it's the important thing is to realize, coming back to practical things, to be very much, very careful of not attaching yourself to some outcome and to very careful not to fall into the delusion that your sense of self-worth, for example, let's put it like that, depends on achieving a particular outcome in the world of form. Now, that's a big one.

So that your sense of self-worth does not depend on what you know, what you can do, what you have achieved, how you look, what you possess. All these things are usually used by people to determine their sense of self-worth, what you own and what's mine, what you, the ability, I can do this, but other people can't do this. My body, how my body looks better than others for some people for a while until it doesn't.

What you know to be identified with some kinds of knowledge and opinions. So you derive your sense of self-worth from one or several of these achievements. What have I achieved?

And you look back and that's a delusion because you cannot find your ultimate sense of self, which is self-worth and self is the same thing in any of these things. They are nice when they happen to be appreciated. It's, oh, that's nice.

It's very nice. It's not the ultimate thing and it probably won't last. It'll either leave you or you will leave it or it no longer functions as something that gives you satisfaction.

It could suddenly turn into its opposite, something that makes you unhappy. So your sense of self or self-worth is derived from a more immediate place. And that is what I sometimes call, as you know, the vertical dimension.

Where you become aware of yourself as the aware presence. You say something in you that's far deeper than the person. That is the ultimate source of satisfaction in life.

What is that then? It's to know yourself as consciousness. Consciousness becoming aware of itself is the ultimate source of satisfaction in life.

Oh, you're free of the person. It's still there, but you don't look for yourself in it anymore. So the ultimate source of satisfaction is found in the present moment.

And that is the secret. And that the Indians knew that, the Indian teachers, and they described that realization, which is an awakening realization, by using the three words, stringing them together, there is one word, they have come from Sanskrit. Sat, cit, ananda.

Three words, strung together as one word. Sat, cit, ananda. Sat, cit, ananda.

Sat means being. Cit means consciousness. Ananda means joy or bliss sometimes.

Bliss, I call it joy. Now these three are three facets of the same thing or no thing. Being, sat, cit, consciousness, bliss.

So sat and cit together, being in consciousness means the awareness of being conscious. Being is sat. Being, consciousness, joy.

They're one thing. It is the joy of knowing, of being conscious of your being. It's all one thing or no thing.

It's not a thing. Sat, cit, ananda is that the realization, being consciousness, bliss, to know that, to be aware of yourself as the conscious being. That is a joy.

That's a liberation from the person. And then you can play around with the person. It's fine.

And that's where your sense of self-worth arises because it's not the self in the conventional terms. It's the consciousness, what the Buddha called spaciousness or emptiness, spaciousness, and the Buddha also called it the non-self. The not, it's the not, but that is what we are talking about.

It's the ultimate realization. So I'm mentioning that because it's very important because otherwise, even if you master to some extent, the art of manifestation, if you don't know the underlying truth, even that will make you unhappy ultimately. Even if you achieve what you decide how to achieve, it's not going to fulfill you for very long.

There's a saying, I don't know who said it, who first said it. There's two ways of being unhappy. One is not getting what you want and the other is getting what you want.

Now getting what you want makes you happy for a little while until it doesn't. But if you were not attached to the outcome, not to the, as the Bhagavad Gita says, not attached to the fruit of the action, then whatever the fruit of the action is can be enjoyed for what it is. Oh, nice.

Very nice. Knowing that it's not going to last, nothing lasts and you might not even be that interested anymore after a while. While it's there, it's very nice.

Enjoy it. So you can, I need to mention that because sometimes when you read about manifestation, there are books, there are good books about how to manifest. Some of them omit the most important part and which is what we've just been talking about.

And that's the very foundation for your life. And by omitting the most important part, then people who achieve these things are not made happy by the achievement. In some

cases, as I said, they're even more unhappy than before because after that, what else can they look forward to?

In the eyes of the world, once you have your private jet and your many houses and your yacht and your whatever it is that people look, think to determine success, adoration of others. Look, everybody loves me. Then that's a trap.

That's not it. So the self-esteem, there was a, I told the story a few years ago. I read it a long time ago.

The Dalai Lama was answering questions and somebody asked him a question about self-worth or self-esteem. He said, many people have a problem with self-worth or self-esteem. Can you please comment on that?

And then of course, he said, what is self-worth? And then he asked his interpreter to explain, what is self-esteem or self-worth? And the interpreter was talking to him for several minutes and he still didn't get it.

And he talked, he started trying to explain. He just couldn't get what self-worth or self-esteem was because he doesn't, he does not derive his sense of self from his position. You can see it when you listen to him that he's not attached at all.

He does not derive his sense of importance from his, one would think if you're the Dalai Lama, you must feel really important. You have achieved a great thing. Well, he hadn't even achieved it.

From birth, he was already, well, soon after he was born, he was already chosen. So he certainly may, but no, he didn't have, and it was almost impossible for him to understand that people have a problem with self-esteem. So, because his sense of worth, it does not derive from externals, from position, in no conceptual sense of self, but a deeper sense of self, not a conceptual sense.

It's all connected. Not to be lost in a conceptual sense of self that's associated with things that you achieve. And then the things that you achieve improve temporarily your conceptual sense of self.

And then you derive your identity for a little while, an enhanced sense of identity from your conceptual sense of self, because you add your so-called achievements to who you think you are. And again, it doesn't last. So the basis for all is, again, it's all very simple.

The step you're taking at this moment, give it your fullest attention on the, so the present moment is no longer relegated to the periphery of your consciousness. It becomes a focal point of your consciousness. What is relegated to the periphery of your consciousness is your destination, but you still have one.

It's good to know where you're going. To some extent, you have some kind of direction in life. You have a goal.

It's not bad to have a goal in life. That's the place on pilgrimage. You want to arrive at that site of where you, the holy site or whatever it is, you have that goal.

And that's fine. But in the meantime, the journey, the step you're taking, what is the quality of the step you're taking at this moment? That's the ultimate.

And if that is of high quality, then you can be assured, even if you do not practice any specific manifestation techniques, even if you do not practice them, you can be fairly assured that the so-called future will look after itself in a harmonious way, if you give your fullest attention to this moment. And because this moment is very deep, this moment is inseparable from who you are in the essence of your being, because ultimately what we call this moment is the consciousness of this moment, the consciousness that underlies everything. So let's see.

So I needed to say this because we do not want you to become a master at manifestation and still be unhappy when you manifest what you wanted to manifest.

[Speaker 4] (7:59:55 - 8:00:00)

Travis, thank you so much for your very excellent question. Thank you.

[Speaker 1] (8:00:02 - 8:00:04)

Thank you. Thank you.

[Speaker 4] (8:00:04 - 8:00:11)

Eckhart, as we close together, can you bring us all into stillness together?

[Speaker 1] (8:00:12 - 8:04:18)

Yes, perhaps we have the people that we have here, these wonderful beings, but really ultimately one being in various disguises and you yourself, a being, an expression of the one being, the one consciousness, looking at other beings, temporary formations, destined to dissolve, and that's fine. And of course, when I say destined to dissolve, I'm talking of so-called death. We are all going there, of course.

It's not a bad thing. But realize what Jesus called eternal life. Eternal life, he talked about.

Eternal life, sometimes mistranslated as never-ending life. No, eternal is not never-ending. Eternal means timeless.

And that timeless life is the consciousness that you are. It is not produced by the

physical body. Consciousness is not a by-product of matter.

Consciousness is the organizing principle behind matter, and ultimately inseparable from matter. One could almost say matter is frozen consciousness. And as far as death is concerned, we do not need to fear it, because you are, the life that you are, is timeless or eternal.

That's what the Course in Miracles says at the beginning, that encapsulates the entire course. Nothing real can be threatened. Nothing unreal exists.

Herein lies the peace of God. In realizing that ultimately nothing real can be threatened, then you are free of the fear of death, because the body is a temporary appearance. In ultimate terms, it's not real.

So we are silent for a moment, realizing our essential being as the one consciousness. You are that. I am that.

Ah, so liberating to know that. Thank you. Thank you to all of you.

Thank you so much.

[Speaker 4] (8:04:22 - 8:04:33)

Thank you, Eckhart. A special thank you to Devin and Travis, and thank you to everyone for your presence and your commitment to conscious manifestation.

[Speaker 1] (8:04:51 - 9:30:15)

Let's look at how exactly to use an affirmation. This is just a suggestion. There's actually many ways of doing it.

And we will start with one or two general affirmations, verbal affirmations. And maybe practice that together. And after that, we may look at some more specific things concerning those areas that tend to be problematic for many people.

And those areas are usually either money, physical health, and relationships. Those are perhaps the most challenging areas in most people's lives. One of those may be particularly challenging for you.

There's another area that one could add, and that is the desire to be engaged in making a meaningful contribution to the world, the search for meaning. And so that something that you consider truly worthwhile, to want to make a difference in this world through your activity, that is a desire that people have, and that is a desire that is not necessarily an ego desire. It comes from a deeper place where you realize that you actually can make a difference.

You know there is a power within you, and that power just needs to be released, externalized. You need to find a way of accessing the power that is within you and bring it into this world in whatever form. So now a very important thing, however, yes, you need to deal with those things, and you do your best in your life to improve your life, to make it work more smoothly, to become more empowered, to make a contribution either in the form of a service that you give or a product that you make, something that adds good to the world.

So that's something you may already have found something, but you may look for more empowerment to what you have found. You may want to expand and see if you can reach more people through whatever it is you either you make, if it's a product or something you provide, if it's a service, or it may be that you don't know yet what your calling is. And of course, there are still many people who are looking for their ultimate life purpose.

Having said all that, it's important to realize, although yes, you need to deal with these things, you do your best, the best you can to create a harmonious relationships, to create a flow of, certain flow of abundance in your life, to see if you can stay as healthy as possible. All these things you need to, yes, take responsibility for and do the best you can, it's important. But don't look to it as the ultimate source of satisfaction in your life.

In fact, you need to find the ultimate source of satisfaction first, and that is here and now. And you don't need an affirmation for that, although pointers can be useful. There are certain statements that you can make that they are pointers or signposts.

And sometimes signposts are helpful as long as you don't confuse the signpost with the destination or what it points to. So the ultimate source of satisfaction in life is to recognize yourself as consciousness, as presence. And if you miss that, which I call sometimes the transcendent dimension, then no matter what you achieve in life, it's not going to make you happy, not for long.

And there's always, every situation is fragile. Every situation is impermanent. Every person, if you look to a person to provide some ultimate satisfaction to make you happy, it's not going to work.

So be careful with misinterpreting what a relationship can do for you. It's a wonderful thing to have a harmonious relationship with another human being or with other human beings. And of course, it's part of the awakened way, the conscious relationships, means they become more harmonious.

But the conscious relationship can only arise if you don't look to the relationship as the source of ultimate satisfaction in your life. Because if you do, every person in your life is eventually going to disappoint you, let you down. Because people are not just, they're not a single entity.

A human being consists of many energy formations that have come together. You can call them sub-personalities and so on. You're not relating to a single person.

A single person consists of different sub-personalities and some of them may not be very conscious. So ultimately, if you look to a person as the ultimate solution to your feeling of insufficiency, then you will be disappointed. But if you look into your feeling of insufficiency or not enough or something lacking, which is the most common thing, fear is part of that also.

If you look at that directly and see what is that, how does it arise, and then see if you can, might discover that it's created, a lot of it is created by unconscious mind activity. And it may be your pain body also. Your pain body that is periodically in a state of suffering.

It needs and wants to suffer. The addiction to suffering. The transcendent dimension frees you from dependency on external things, but also it empowers, it can empower your ability, it will empower your ability to create in the external without being dependent on the creation, without identifying with the creation, without using it in the service of your self and derive an enhanced sense of self from what you create.

So let's begin with acknowledging in ourselves the transcendent dimension, because it's always here now. You don't need time to get there. The transcendent dimension is in you here now, what the Buddha calls emptiness, but would be better translated as spaciousness.

What Jesus calls the kingdom of heaven, which would be better translated as the dimension of spaciousness. That's how I translate it. Where is that spaciousness that they talk about?

You have to come to a cessation in the stream of thinking right now. And you no longer know who you are right now. You don't know who you are.

And you don't need to know who you are right now. And when you become comfortable with not knowing who you are or actually knowing anything anymore, because you're no longer thinking, but you're awake, what remains is your essential self-or-beingness, which is consciousness. And that is, knowing yourself as that is the ultimate source of satisfaction in life.

And you can know yourself as that even if everything else has failed in your external life. And with that comes also a deep peace, but not a dead peace and a life peace. You feel that is the peace that passes all understanding, Jesus called it.

In other words, it's not derived from any cycle or circumstance or event in your external life. So it is, in a way, it is a way of self-denial. That's why Jesus said, deny thyself, deny thyself, which means recognize that ultimately it's not real.

And stay with what is real, which is your presence or the presence, which is consciousness. That is the primordial, ultimately only true spiritual practice. And after a while, it's no longer a spiritual practice.

It becomes your natural way of being to feel yourself not only to be a person, but more fundamentally a spacious field of presence, consciousness. So in other words, you are conscious that you are conscious. You're aware that you are aware.

You know that you're aware. That's the only thing that you know. And it's not only that you know in that moment, in this moment, you know that you're aware, even that's not quite right.

The awareness knows itself, and that's you. And if you go to that place, that is a transcendent dimension, and you need a high degree of alertness to sustain that in normal everyday life. It won't be as intense as it is perhaps at this moment, but it can be in the background.

And then you start to speak and deal with things, and yet there is an alertness in the background, and you can sense that continuously. And then you deal with the rest of your life, and then you do your affirmations. If you choose to do that, not everybody may want to do it.

Not everybody needs to do it. You could do a manifestation technique. Let's do a general one, but start always with going to the transcendent dimension and sense yourself as the presence.

If you then choose to do so, you say, for example, to have a very general affirmation, then my life is filled with creativeness and achievement and prosperity. Now, nobody can object with that. It's not an objectionable statement, but can you sense that this is a reality?

Now, here's where what traditionally is called faith comes in and this happens very easily. What you bring together is that sense of intense, alert presence and the words that you have uttered. My life is filled with creativeness and achievement and prosperity.

And you can sense the power of your presence and the power of your presence merges with the words. So the space after the words is important. My life is filled with creativeness and achievement and prosperity.

And then you sense the power of your presence, which is the source of the creativeness and achievement and prosperity. So in an undifferentiated state of consciousness, in an undifferentiated state, the achievement, prosperity, prosperity, achievement already there in the undifferentiated beingness or presence. Creativeness comes from there.

Achievement comes from there. Prosperity, true prosperity is the feeling of prosperity.

True prosperity is not countless things, but it could become manifested as things coming to you.

But true prosperity is to feel prosperity. And what is that? To feel the abundance of life.

Again, it is contained in an undifferentiated way in the sense of presence. The sense of presence is not yet differentiated, the source of abundance. So this means to have faith, to actually believe that the words that you are speaking are true.

This is how you do it. You need, at the same time, you need to feel the presence, which is the transcendent dimension. Everything comes out of the transcendent dimension.

So it is, my life is filled with creativeness and achievement and prosperity. Now, this, if you have a session, for example, where you, let's say you spend 10 minutes, up to 15 minutes, don't overdo it. Let's say you set aside a 15 minute session and you focus on one or two statements.

For example, these general ones, my life is filled with creativeness and achievement and prosperity. And you could add a little one, but you need to understand what it means. I am filled with power.

This is not egoic power, power over others. It's the creative power of the universe, which again is in the undifferentiated state of pure consciousness. That is power.

That's the power of now. My life is filled with power. My life is filled with creativeness and achievement and prosperity.

It actually, you bring together the words and the feeling of the presence, which is the reality behind the words. And that means face. Now, this is actually for you, is actually already a reality, because it is.

On the unseen, it's a reality. On that, in that dimension of the unseen, it's already a reality. So you, this is how you actually, it's so enjoyable to do this practice.

When the creativeness and the achievement and prosperity actually manifests externally in your life, you will feel no different from the way you will feel when you make that statement. It's totally the same. You won't feel better or more complete.

You might feel pleasantly pleased about it. You say, oh, that's great. You might feel a kind of happiness when it happens, but on a deeper level, deeper than the feeling of happiness, there's already, already here and now, there is that deep sense of connectedness with the power.

And that is, won't change. So then another way, how often do you say it? That's another point.

You can make that statement in a totally unforced way. Remember, there's no willpower. You're just stating a fact, and you can feel the reality that's behind it.

And so you could use it in one session, 15 times, just a suggestion. 10, 15, more than that is unnecessary. My life is filled with creativeness and achievement and prosperity.

10 times or just, or less. And you have a little pauses before you say it again, speaking out loud, maybe even more helpful than just thinking it. And continuously feel that presence.

It helps to, before you start a session, any session, go into the inner body, feel the aliveness within, and that is the entry point into presence. And then you continuously sense the entire body and the aliveness in it, and the presence that is underneath it all, that present, but the present that is everywhere, but initially it's experienced as within you. So it's a beautiful, it's a lovely statement.

My life is created with achievement. Whatever it was, I've forgotten already. And then the words disappear.

And then what's left is the feeling of it. And that's a successful session. Another way you can do, you can write it out 10 times.

And while you write it, you speak it. You can do that with any affirmation. So the words are creative force.

It's using your mind as a tool for creation. The words create the reality behind it in the moment of speaking. Now, this is a very general one.

So if you write, my life is filled with creativeness and achievement and prosperity. I am filled with power. This is a very pleasant meditation.

And even if it didn't do anything, it would be a very pleasant meditation. And so you can then have a more specific affirmation too concerning, for example, your financial situation. You can make statements about abundance, that there's a flow of abundance in my life.

I feel wealthy. I'm becoming wealthy. Now, make sure that you don't have some negative ideas in your mind about money, that there's something wrong with it.

So there are many people who are continuously suffering from shortage of money when they think money is bad. And of course, money can be used in the service of the ego, but the important thing is to generate the feeling of abundance, even while you have no money externally. In my own life, just to give an example, for many years, I lived with very little money, often not knowing what I would live on next week, the following week, sometimes even the next day.

And even when I was writing, I was already doing spiritual teaching, not writing a book yet. Again, there was just enough to survive. I never felt poor.

I was surprised when I read in some publication at the time what the poverty level is, what is considered the poverty level in people's income. And I realized, oh, I'm well below the poverty level. It's strange that I don't feel poor because in the external, I appreciated the little things of life, the objects, flowers, plants, appreciation even of a glass of water.

I was sometimes surprised. I remember there was so little money. I went out with a group of people.

I was still in England. We went to a nice self-service restaurant, good quality food. And these people, a young couple I just met, I was selecting, I was looking at the price and say, can I afford this?

And say, okay, no, maybe not. And I took one dish. And this couple, they didn't even look at the price.

They just put everything on there, all the desserts and put everything, their trays were full of stuff. And I said, wow, how can anybody have so much money that they can fill their tray with? By the way, later they got arrested for dealing with drugs, but that's another matter.

So that was not a way they did. Their abundance was very temporary and did not come from a true place. But when I was writing *The Power of Now*, that came as a result of, of course, my whole life was dedicated to first bringing the awakened state fully into my life and then to teach it.

I was already teaching for a number of years before I wrote anything on a small scale. And so I would do workshops once a month. I was then living in the country in Somerset, England.

Occasionally I would travel to London once a month to a workshop or some other place. And I would do a weekly talk in a B&B where people would often come. And so I had a weekly talk, spiritual talk every Sunday afternoon, and people would use, leave donations.

And I would occasionally see individuals for spiritual teaching. And that went on for some years. And I knew that my contribution was very important, but I realized it's growing very slowly.

And I was not, I was reaching people, but not that many. And my income was just enough to keep me going. And that was fine.

And then it came to me one day as I was sitting under an oak tree in a village in Somerset, that perhaps I should ask for acceleration of my contribution to this world. And there was a village church nearby, and I went in, it was empty, like these wonderful little village churches in England. So I sat there alone and I said, I want acceleration, please, of my function in this world and my teaching.

I could feel already on an inner level, I could feel already an energy building up the moment I said it. It was very intense energy, but pleasant. An enormous buildup of.

And then I said it a few more times, and then I went back home. And the following day at home, I said it again a few times. And as I said it, usually in an affirmation, you shouldn't say I want, but this time I did and it worked.

Because usually in affirmation, you're stating something as if it were already the case. But in a way, I said I want, and the moment I said it, it was there on an inner level, there was an intensification. I was doing writing at the time.

I would sometimes casually write down things that I was said during workshops that I didn't know before, but they just came out of my mouth. Things that came up during counseling sessions. But it was a very slow writing, just occasional.

And a few days after having stated this acceleration, something came to me and I already, I could see how things would develop. And I got a piece of paper. This would normally be called, what I drew on this piece of paper would normally be called a vision board.

A vision board is something that you present either in words or images, what it is that you envisage for yourself, and then you feel the reality of it already. But it wasn't, I didn't see it as a vision board, and I knew it was, I had this very strong feeling that it was going to happen without feeling that I need to make it happen. This is going to happen.

So I wrote down central point spiritual teaching. There was a kind of central point of light or sun. I colored it in and a book.

And then it said many things like, the book is changing the lives of millions of people. The book that I write, it's translated into many languages. I travel all over the world, changing the consciousness.

And suddenly I wrote all these things. Okay. And so suddenly I had this vision board that said read branching out from the central point, which was spiritual teaching.

There was the book affecting millions of people, translating into countless languages and abundant money coming to me. I also stated that as a result of that, changing human consciousness, all this was a single thing. I used some colors and then I looked at it the next day and it looked good.

And then I put it away. And then I carried on with my life as normal. And weeks passed, a few months, three months or so passed and nothing happened.

I kind of forgot about it after that. And then one day I woke up and with this incredibly strong feeling, I need to move away. And I didn't know why, but it was so strong.

I need to move to the West Coast of North America. So, and the next day it was there still. So it wasn't just one little thing.

I wouldn't have acted on just a spontaneous thought, but it remained day after day. So I don't want to go into too much detail, but I obeyed this. I left England and sold everything I had.

And then traveled to the West Coast. And when I arrived in the West Coast, first in Vancouver, then in California. In California, somebody, I had one or two acquaintances there, but when I arrived there, I said, what am I doing here?

But something drove me here. And somebody offered me a room in his apartment that was vacant, that I met through a friend. I knew there, but I hardly knew anybody.

And then while I was sitting there, and one day after a week or two, suddenly the impulse came very strongly to buy a notepad. And then I could feel the energy stream coming, which said, what is enlightenment? And I knew that was the beginning of the book, and I wrote it.

And then the energy stream came every day, the writing came. I didn't, by then I had forgotten that I had asked for acceleration because it was several months back now. But I was now actually experiencing the acceleration.

And I had forgotten about my affirmation, because I only used it for two or three days. And so why did I have to move to the West Coast? Well, I only realized that when my visa expired, I moved back to England, but I didn't have a home anymore.

I stayed in a community. The writing flow stopped. The moment I went back to the West Coast, whether it was British Columbia or Vancouver or California, it didn't matter.

The writing flow came back. So then I realized for some reason I had to go into this energy field, which has a specific kind of energy, the West Coast of North America, for the writing to happen. And then the acceleration continued.

The acceleration was first the writing, and then eventually it got published. I had by then completely forgotten that I had ever done this thing. Several years later, I was looking at some old boxes that somehow survived my many moves.

After the power of now was already a huge success and had affected the lives of millions of people. And I was looking at some old, and I had pulled out this thing I had drawn

quite a few years before, because the whole process took several, the writing itself was three years. And then came the publication of probably six years or so, seven years before it had happened.

And I looked at it in amazement and suddenly remembered that I had drawn this. And I looked and said, everything has come to pass. How amazing.

So this is, but these are things that you can do as enjoy just in the energy of it. And you can, if you do a vision board of what a vision comes to you of how you can affect the world, then it's not so much of something that you want to achieve but of something that wants to happen through you. There's a difference here.

So you don't really ask, what is it that I want to achieve in this world? What is it that wants to happen through me? What is it that the world is asking me to do, but not so much the external world, but the underlying consciousness.

What is it that wants to be born through me into this world? And it could be, it doesn't have to be a book. It could be an activity that you do.

It could be something simple that you enjoy, but that has quality and that has affects people. Something, whatever it is, it could be so many things that consciousness can manifest in so many different ways. So you become still and say, what is it?

If you don't know yet, but not everybody needs necessarily to do affirmations or manifestation techniques. If you find the one thing that becomes the avenue or the channel through which consciousness mainly operates, brings about the creativity in your life, you find that it may just grow spontaneously. An interesting question, if I had not uttered these words asking for acceleration, what would have happened?

Who knows? Nobody knows. The most likely thing perhaps would be that I would still be in England and there would have been perhaps a slow growth of the teaching.

And probably I would by now have affected a few several thousands people doing workshops and so on, perhaps a gradual slow growth. This is just one possibility. And that would have been fine too, but the acceleration brought it out into the whole world.

When I was writing *The Power of Now*, and this is interesting, there was intense enjoyment in the, there was an intensity of, an intensity of creative flow, very intense creative flow. It was almost as if there was, the book was already there, but it just wanted me to, not that it was dictated in any way. I used my mind or not I, but the consciousness, the greater consciousness, not obstructed by the ego, was able to use my mind as an instrument.

And so it wasn't a dictation as such, although inspired, yes. I knew I wasn't doing it. It was just happening through me.

And there was no guarantee, obviously. I bought a, I remember buying a book when I was writing *The Power of Now*. I bought a book, how to self-publish your book, because I was writing, thinking, well, maybe I can self-publish when it's finished.

So I read the book. I had interesting ideas about it. And one of the things it said, I remember one sentence in it says, and no, you're not going to be an Oprah.

That was the author's advice to the writers because the author thought most writers have unreasonable expectations of what is possible. I had no expectation of being on Oprah, but it didn't even occur to me. And I said, of no on Oprah, well, I'd never thought of being on Oprah.

That wasn't, I had no specific ways that I envisaged how the book would go out in the world. In fact, I didn't know how it would do. And it didn't, I remember saying, if the book is, if I only sell a few hundred copies, that's fine.

And then I'll just do something else. I will sell tomatoes. I don't know why these words came to me.

I don't know what's, whether I would ever have sold tomatoes, probably not. But those are the words that came to me. I would have been fine with anything, but I would, the book had to come out.

What the book did in the world after it came out didn't matter to me that much, but because I had forgotten about the paper that I had drawn, the so-called vision board. Discouragement, interesting, when a few times people said, what are you writing? And I said, I'm writing a book.

I'm writing a book about the present moment and the now. And more than once people said, oh, well, isn't that an old idea that's been done already? Ram Dass did it.

I don't think you should, I think you should think of something different. And of course it didn't particularly stop me. I could, the energy was too strong to be in a state of doubt, but don't listen.

When you have a vision of what you want to do and you feel the power behind it and you do it, be very careful not to listen to people who say that this is not possible or that it's not a good idea. If you already have a service or a product and now you want an acceleration or an amplification of what you're going to do with this service or product or your activity, make sure that what you have there, that you want to grow is of high quality. And there's no point in having affirmations about you being a famous singer that inspires millions of people or a famous musician that inspires millions of people if you can't be bothered to practice very much.

It's just because it's, well, I want to be a famous singer and a famous musician, but I love

how you practice. Three hours a week, you play, that's, you're not really dedicated fully to the work. That's what, sometimes people have delusions about what they are good at.

Years ago when we still had cable TV, we don't have it anymore, I don't watch TV, but there was this program called American Idol and I'm sure everybody has seen it and there are other versions of it in other countries. Britain has got talent and things like that. And I've always found the most, the funniest was the early stages of choosing a people.

So people come, hundreds of people line up and they are given three minutes to perform in front of this panel. And it's quite amusing to see how many people are totally deluded about their talents. They're the most awful, sometimes the most awful singers, the most dreadful voice, and they think they're the greatest.

And then, of course, very disappointed when they're told they don't qualify. Some people can be very deluded about their abilities and not only that, they haven't actually given it any, they haven't put any energy into it. They just have this idea, it would be great to be a rock star.

I think I can be a rock star. Why can't I be a rock star? Anything that you want to achieve, you have to be dedicated and enjoy what you're doing and focus energy has to flow into it, whatever it may be.

There's no point in doing an affirmation if you have a service or a product that is not developed enough that then you might be able to do an affirmation about that. Yes, I enjoy my practice. I enjoy, and that's fine.

In England, I lived for a few years in a house in London and there was downstairs, I was in the second floor, and on the ground floor, there was a musician, a classical pianist, and she was not well-known, but people had already heard of her. And I could hear her piano every day. She practiced about five hours a day on the piano every day.

And that was quite, normally I wouldn't like, continuously happen, but it was in the background and it was classical piano, so it was fine. And many years later, I saw her name again in a newspaper and she had become a world-famous pianist, but she did practice five hours a day. And she seemingly loved what she was doing because if you don't love what you're doing, do not practice five hours a day because then you make yourself ill and stressed.

But if you love what you're doing, then you give it your fullest. If you don't love it, and just because you have an egoic desire of being a great pianist, first of all, you won't achieve it, very unlikely, because there's ego there and you're never fully in the doing because you're too much focused on where you want to get to. Remember, the affirmation of what you want to achieve is in the present tense and it's here now, and

you only use it for a short period of time.

You don't spend the rest of your day thinking of where you want to get to. The rest of your day you spend giving your fullest attention to what it is you're doing, your fullest attention. Now, whatever course of action you embark on, especially if you bring something new into this world, you will find obstacles arising in most cases, not necessarily, it could happen that everything immediately opens up for you and grows into something big.

But in most cases, whenever you bring something new into this world, you will find people who don't like it, they like the, they don't, they are distrustful or envious or don't appreciate anything new coming into this world. And so they will, people may try to sabotage or the very structures of the world may become an obstacle or hindrance to what you're doing. You may be criticized, people will put all kinds of, possibly all kinds of obstacles in your path.

You might meet unhelpful people. You can, if you're a writer, then the normal thing is you will be rejected, your manuscript, that is normal. There's a long string of famous books that were rejected by like 50 publishing companies, rejected their books and then they self-published and then became a huge bestseller that is possible.

Now, how do you deal with rejection and obstacles? Now, in the new age community, I don't like the word community because it's not really a community, new age people sometimes say they try to do something new and then they come up against the first obstacle or hindrance, say, oh, maybe I'm not supposed to do that because if I were supposed to do it, then everything would open up for me, everything would be easy. So maybe the universe isn't really, doesn't want me to do that.

So here wisdom is required and you need to look very carefully so that at the first sign of an obstacle, you don't immediately give up. So you persevere and wisdom again is required. You need to look at the situation because there may be situations where the universe is telling you this is not the right course of action, but it does not mean when the first obstacle arises or the second obstacle or the third does not necessarily mean that the universe is telling you that you're not supposed to do that.

It is true, however, that once you have decided on a course of action and you are committed to it, unless it's totally out of alignment with what the universe wants, the totality, universal intelligence, unless it's totally out of alignment at some point, if it is in alignment, at some point it will become empowered. And that is so that a power will flow into it at some point that wasn't there before. And then when that happens, that's it.

And you may need the face in it before that happens because the face is part of how the power is created. It activates it. But initially you may encounter obstacles.

The power may not immediately be there or it may be, but in many cases it's not. So do not be immediately discouraged when obstacles arise. They are bound to arise.

Now, a very important thing now, when you have an aim, you have a desire, a purpose, and you're aiming towards that, and obstacles arise, whether or not your ego has come back in, you can find out very easily by looking at how you deal with obstacles which come in the form of people or antagonistic people or situations. How do you, I mean, an obstacle can be a situation too, just you're going to an important meeting and you miss your plane or it's canceled. Oh, maybe the universe doesn't want me to go to the meeting.

It's just, it's an obstacle that arises. Now, how do you deal with it? How direct, it's a sign that ego has come in if the obstacle creates a negative reaction in you.

Then you have an egoic desire and attachment, an egoic attachment to the outcome. If, however, the obstacle arises and you just look at it in an alert way and you see, what can I do now? Or how can I circumvent this obstacle?

Or how can I use this obstacle? Perhaps you can even use it in some way. You change your approach towards it or whatever it may be.

So you either walk around it, you don't fight. There's not the, you don't fight against anything. And especially the case, if the obstacle or the hindrance comes in the form of people, you don't attack them.

I'm talking verbally on whatever way, obviously not physically, you don't attack them because that ego is always a sign of ego. So if anybody you perceive as being a, someone you seemingly wanting to sabotage what it is that you want to do, how do you deal with that? If ego is not involved, if you are aligned with the unconditioned consciousness, the great, the intelligence of the universe that then is operating through you, you don't have the negative reaction.

You just, you look at the situation and you see what is possible. You may have to change your approach. You may have to withdraw for a moment.

Perhaps there's nothing you can do. Perhaps there's something you can do, but there's not the hostility. There's no hostility that arises towards the obstacle.

If antagonism or hostility arise towards the obstacle, your ego is there. Either it was there from the beginning and you didn't know it or it has come because the ego can come in at a later stage when you are engaged, it can still come in. And if the ego comes in, then whatever you do becomes contaminated with the ego.

And you're setting yourself up for frustration, suffering ultimately. If a competitive element is involved in what you're doing, let's say you have a product or a service and if

ego comes in, then you will perceive others as people you have to compete against. And almost, if the ego is strongly there, then almost as your enemies.

And anybody who offers a similar service or product, you really, you talk badly about them and say, that's all ego. You offer the best service or product that you can and you don't need to worry or be concerned. This would only be ego about what others offer.

They just have similar services or products. You can even, there is no, scarcity, you have to come from fullness, not scarcity. Again, it's the ego will always think in terms of not enough and scarcity.

And you need to take away something from others. But that is not the empowered way. Coming from fullness means that you create you create out of this, the fullness of being.

This is an interesting word and it's a way to describe the transcendent dimension. It seems to be the exact opposite of what the Buddha said when the Buddha talked about emptiness, which I translate as spaciousness. And yet, when you are in touch with this transcendent dimension, it is both fullness and emptiness.

It is undifferentiated power. It is undifferentiated consciousness. One could say it's a bit like gold, pure gold.

And then you can make many things out of gold. You can make many ornaments and jewelry and all kinds of interesting objects of made or they're all made of gold. But there is gold in its undifferentiated state.

And that is the, that's the fullness of life which we could call emptiness because it's formless in that state. Formless consciousness, spacious consciousness. The question is, can you, as I'm talking about it right now, can you sense that in the background?

I sense that all the time, that there's, that pure gold, so to speak, that is, that then becomes words. It becomes action. It becomes a thought.

It becomes a whole new physical creation out there. It takes on form, the formation of form out of the formless. And then eventually all forms return to the formless.

Yes, so don't get attached too much to the creation. The form, because the form is destined to dissolve again. It's not destined to last, but it's destined to have a certain function, to be enjoyed in this wonderful play of form to which you now contribute.

And it's all part of the growing consciousness. The fullness then. Scarcity, the idea of scarcity comes from ego.

There is in the universe, there is no scarcity. There is infinite abundance. There's, if you look to the wrong place for abundance, then yes, there is scarcity.

If we think the only way we can have energy is by using fossil fuels or whatever, of course, first of all, they're not going to last, and it's not the right place to look for it. If you look to the sun as an example of infinite abundance, then you can see how abundant the universe is. The sun producing unbelievable amounts of energy every second.

If you look at nature, how it produces seeds, millions and millions of seeds, all life, continuous proliferation of life forms, infinite, infinite abundance. So the universe is an abundant universe. There's not scarcity.

It's only in the, if you look to the wrong place for abundance, then there is scarcity. So make sure that you don't have ideas around money that are negative. The money is just, it's a symbol for energy in this dimension.

It is true, of course, that there are people who are very wealthy and have made zero contribution to the world that does exist. There are people who are just gamble. I mean, a lot of what happens in the stock market is just gambling these days.

We all know about that. They come up the most, the weirdest schemes. And there are people who become very rich, but there are many others who make actually a valuable contribution to the world.

And when you contribute something valuable in whatever form, almost inevitably, some money will come to you, and more than enough. And then make sure that you don't, that you recycle it also, so you don't. Some people get angry that there are some people who have so much money that, how can one person be allowed to have so much money?

Bill Gates has don't know how many billions. But I mean, Bill Gates, he has realized that he has so much that it becomes meaningless, and he's giving away 95% or so of his money. It makes so, or countless charities and so on, whether any of those actually, yes, they all alleviate suffering, which is a wonderful thing.

Whether any of those bring about a change in human consciousness, I don't know. So there is the alleviation of suffering, which is a good thing. And you can tackle the suffering of this world on one level, the level of effect, or you can address it on the level of cause, or both at the same time.

So if you help needy people, that's a wonderful thing. You are addressing human suffering on the level of effect, because human suffering is an effect of a dysfunction in the collective consciousness, unconsciousness. If you look at the suffering, ultimately the source of suffering, the main source of suffering is the dysfunction in the collective human mind.

That's where the suffering, there's more suffering inflicted by humans on other humans than suffering inflicted by let's say a natural disaster or something like that. So look, my main point, I address mainly suffering on the level of cause, the causal level. But in

addition, it's a wonderful thing to help needy people.

Don't, as long as you don't build an identity for yourself around helping, and you are the great, and you then condemn others for not doing it. One more thing for this. An important part of manifesting is the vibrational frequency of your entire being.

So, and this is where the inner body awareness practice comes in. When you pay attention to the inner body and you feel the aliveness that pervades the inner body, you're actually raising the vibrational frequency of your entire being and of every cell in the body. And every negative thought lowers the vibrational frequency.

So even if you never do any kind of manifestation, if you could live in a relatively high frequency, you would attract relatively pleasant experiences and situations. Not that you won't be challenged anymore. There's no such thing as a life that's not challenged, but there would be a predominance of, you would not really come into contact too much with very unpleasant people.

Challenging, yes, here and there, there are people that are challenging, but there is a correspondence between your life experience, the experience of your reality and the vibrational frequency of your being, which includes the kinds of thoughts you think, predominantly, habitually. It includes the emotional state that predominates in you. And it includes the entire frequency of your body, which is raised when you become aware of the inner body.

And that's how presence also, in order to be present, you need to be aware of the inner body. It becomes part of the sense of presence. And so when you feel yourself going down, your mood comes over you.

It's important to become aware of that, catch yourself so that you don't identify with it. And you say, oh, there's a mood. It's just come over me.

It could be an anxiety, it could be expressed as a thought, a nihilistic thought, or everything is just pointless. What's the point? I can't, I don't, this world is just so dreadful.

I can't be bothered to do anything anymore. People are awful. Everybody's out for themselves.

Spiritual people, especially, are all hypocrites. And all kinds of statements about other people. And you can read, if you want to learn more about it, read stuff on the internet, what people say about others.

And they are not empowered. It's the ego speaking, all the ways in which you want to tear down other people and criticize and destroy them. And people that you don't even know, you only know them as lines of script.

And so you attack all those people. It's all egoic, an attempt of the ego to enhance itself. It's totally futile.

So be very careful, because these are all obstacles on your life path of manifesting, as Oprah puts it, your best life, living the best life you can. And it's a good aim to have. These obstacles, observe the obstacles that arise in your mind.

Criticism, making others wrong and thereby making yourself right. Complaining. These are all obstacles.

You cannot, you can learn a manifestation technique and you can sit down, you can sit down in your room twice a day and you go, I'm wealthy and I'm achieving great things or whatever could be more specific. My company is growing or I'm becoming the CEO of my, I am the CEO of my company and I'm expanding it greatly. And then for the rest of the day, you criticize others and you complain about what's wrong and everything is wrong, what people say and do and where you are and always out of alignment with the present moment.

Like every moment is a denial of your manifestation. So in a little while, we are going to look at dealing with health situation with your physical body and what can be done through conscious manifestation, whether that's helpful or not. We'll look at that and a few other things.

My ego is really aggressive. It comes up without me knowing, only after the ego is gone do I find out how can I manage my ego sooner? That is not uncommon.

There's probably more than you, the community that I work with, the questioner who has that, who experiences that. As more presence arises, so first of all, it's important to invite presence into your life in ordinary situations when you're not being challenged by another person. The anger mostly is probably with people or situations, but most situations involve people.

So be present when you're out in nature by not labeling things, by observing in that state of alert attention. And presence then emanates more and more through you. This doesn't mean that necessarily you will, next time the ego comes up being aggressive, it comes up so quickly that you can't catch it in the moment.

But as the presence in you grows, manifests more strongly, usually what happens is the time period that elapses after you've been taken over by anger gets shorter until you reach a point where a few seconds after it's happened, you suddenly realize it's happened again. Be aware, as before, you might have read it several minutes or even an hour. In some cases, the next day, you realize, what was that when you had a huge drama with somebody?

Probably involving the pain body, your pain body is probably, but predominantly has the

anger vibration, predominantly, and pain body that is not recognized as pain body becomes part of the ego. In the same way that any thought that you completely identify with becomes part of the ego. In the same way, an emotion that you completely identify with becomes part of the ego.

Once you recognize the pain body as the pain body, then it is an energy field in you that still operates, but strictly speaking, it's no longer your ego. Ego can only operate as long as you're unconscious. So although sometimes people say to me, I'm able to observe my ego now, in the way I use the term ego, that's no longer true.

The moment you become aware of your ego, it's not really ego anymore. It is still a behavioral or mental emotional pattern that operates in you, but you are present when you know that there is this pattern operating in you, then you are not it. It operates in you and you are the space around it, which is the consciousness.

You know it's there. Then before it was ego, yes, but when you recognize it for what it is, it's no longer ego. Ego means unconsciousness.

Ego means complete identification. So whatever you recognize in yourself isn't really ego anymore. And so then as presence grows in you, you reach a point when immediately after this episode, pain body episode, anger episode has just happened, you suddenly realize, oh, it happened again.

And then I predict if it hasn't happened to you yet, it will, a time comes perhaps very soon when in the middle of it, it already has taken you over and you're shouting at someone and in the middle of it, you realize what's going on, that you've been taken over by that. You still may not be able to stop it, don't have to, but the awareness is there in the middle of it. And that may happen many times.

And then you may find the awareness is there just the moment it begins to arise. The moment the anger pattern wants to come in, the awareness is also already there. Now, whether or not at this moment you can stop it, we don't know, and never stop it by suppressing it.

You stop it simply by shining the light of awareness on it. That eventually stops it. So you can, and then at that, when the presence is strong enough for that, then you actually begin to have a choice.

Do I choose to engage in the same way through my pain body in this situation? Is this the best way of dealing with the situation? You may not literally ask yourself that question, but it is implied in that state of awareness.

You have a choice. You can no longer at the mercy of the old condition pattern. And then it begins to dissipate.

This is a question about unconscious people in group situations that draw others around them into their negativity. I've seen this, especially in meetings at work. Yes, this is very common.

It happens even at church meetings and meditation centers. When you go to a committee meeting, Center for Inner Peace committee meeting. I'm not referring to anything.

I don't know if there's a Center for Inner Peace, if there is, please excuse me. What do you recommend that would help change the situation? And while it is happening, is there something I could do or say in the moment with this person to get the meeting to a more constructive place?

I cannot specifically say what you could do or say, but the most important thing is that you don't react to the unconsciousness in the other, because that's the easiest, the most seductive thing is that reactivity arises. And the moment you react with negativity, even saying, why don't you just shut up? We are fed up with listening to you and we'll see what happens.

If you can be free of reaction or rather reactivity, then something is possible. If you react, you are being drawn into unconsciousness. And the same level as the person you're reacting to.

So in other words, you become what you are fighting against. And this is not uncommon. There are ways in which you fight against unconscious people or people, they might do things that look evil, but of course it arises out of unconsciousness.

And the fight, without you knowing it, gradually you are at the same level as those people. So that's very...